Our Cover

Is historic Morrison Chapel on the campus of Transylvania College, Lexington, Kentucky. In 1780, one hundred and fifty years ago this year, the legislature of Virginia passed an act to create and establish an institution of learning in "the county of Kentuckee." In pursuance of that act Transylvania Seminary was founded, the first institution of learning west of the Allegheny Mountains. It was in 1830 that Morrison Chapel was begun. In the intervening one hundred years, thousands of students have gone out to every state in the union and many foreign fields to contribute to life some of the richness found within its classic portals.

The one hundred and fiftieth anniversary of the founding of the college and the one hundredth anniversary of the erection of Morrison Chapel will be appropriately celebrated during the year by friends of Transylvania.

The People Are Hungry

That the people are hungry for good reading has been amply demonstrated in the WORLD CALL office the last month as a deluge of orders has come pouring in in response to our offer of the Moffatt Bible and WORLD CALL at a reduced price. As we are going to press with this January issue the supply of Bibles is fast dwindling but if any should remain after the Christmas orders have been filled they will be sold on the same basis as previously announced. Moffatt's translation of the complete Bible, regular price $5.50, and a year's subscription to WORLD CALL, regular price $1.50, both for $4.00!

Coming

Next month Evangelism will be featured in WORLD CALL with glowing messages looking toward Pentecost. And in March it's to be Foreign Missions, with all of its colorful allure, with all of its seething problems, with all of its glorious achievements! Coming—some numbers you can't afford to miss.

Of Course

You will want an index to your 1929 volume of WORLD CALL. This will be ready in a short time and may be had for the asking. A handy binder in which to keep copies for the current year or as a permanent binder with index, may be had for $1.50. Or perhaps you would prefer the volume bound in heavy green buckram cloth at $3.50. A complete file of these volumes will be an ornament to your library and a convenient reference source for the many things you will want to look up during the year.

November Cover Acclaimed

WORLD CALL friends will be interested to know that our November cover, the work of John R. Boxley, Jr., of Chicago, was reproduced full size with Mr. Boxley's picture, in the morning newspaper, *The State* of Columbia, South Carolina.

WORLD CALL

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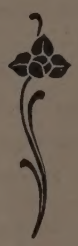
A New Year's Prayer

By

Helen Welshimer



For dreams we cherish, God, we ask fulfillment,
For plans we weave, we ask your aid today,
For near paths or for far trails we must follow,
We ask again a lamp to light our way.
We do not pray for scepters or for glory,
And not that every battle shall be won,
But God, we ask for courage that shall conquer
Each fear we meet until the year is done.

For violets in the time of purple blossoms,
And bonfires down the road on autumn nights,
We ask Thee, and for quest of searching visions,
And trust of migrant birds in winter flights.
And give us rain and scent from lilac bushes,
And give us hearths and give us work to do,
And give us bugles tuned to high adventure,
Dear God, we need the lilt and challenge, too.

And grant us hope to keep our hearts still singing,
When doubt would come with shadows, dim and gray,
Oh, may all other years that we remember,
Teach us that nothing real can pass away.
We ask for songs to sing, and love and laughter,
So much we want—but if the thing we crave
May not be ours, then God, one thing we ask Thee,
Throughout another year may we be brave!

WORLD CALL

Booster Girls at Spokane University, Washington

VOLUME XII JANUARY, 1930 NUMBER 1

Welcome Dawn

ALICE in Wonderland was sitting on a bench eating a piece of cake. She grew larger and larger. The Queen, passing by, cried, "What are you doing?"

"Growing," replied Alice.

"You can't do that here," the Queen decreed.

Very often many of us get hold of something that makes us grow larger and larger in our hearts and in our souls and in our view of this strange bewildering wonderland in which we have our being for a time. Just as often some belligerent bugaboo comes sailing down upon us crying, "You can't do that here. You can't outlaw war. You can't prohibit drinking. You can't reconcile capital and labor. Jesus' teachings won't work *here.*" But Jesus' teachings go on working just the same, and we go on growing, eating that precious wafer.

The wafer is Christian education. It is revolutionizing the world. It is getting into the blood stream of mankind until we are growing to such a size that our perspective is being entirely changed. We are seeing our neighbor as a brother. We are seeing our duty as a privilege. We are seeing our lives as an opportunity. And, most glorious of all, we are seeing Jesus as he is—not as the theologians have mirrored him but as the simple, direct, living and loving Christ. He is in our world today. We can find him in a thousand ways. If we listen we can hear him like a soft ripple of water running through all the universe.

It is this new understanding of Christ and the power of his spirit that holds significance today for those with eyes to see and ears to hear. Theologians, scientists, all students of progress unite in telling us we are standing on the threshold of spiritual discoveries that will shake the foundation of our life's pattern. The importance of these spiritual facts is as far above that of our scientific discoveries as the light of the sun is from the glow of our miraculous incandescent bulb. And at the center of this unexplored spiritual realm stands Christ, beckoning us on, pointing the way.

The young man entering a Christian college today is scheduled to find out more than facts, to learn more than formulas. He will be enabled to "see life steadily and see it whole." He will become aware of deep and strong spiritual tides surging through life, of compelling values and their relation to one another. He will learn what much of the world does not realize, that spiritual truths are as real as scientific facts. He will find out that the fundamental Christian principles have been tested and not found wanting in the most grueling laboratories of the world. That is the essence of Christian education.

IT IS the products of these Christian colleges that are to lead the church of God tomorrow. From their new perspective they can plainly glimpse the place reserved for it in the world. The things the church has to offer are not for sale in the market place. No money can buy the consoling presence of Christ. Yet love is as vital a commodity as food, and sympathetic understanding is as necessary as restricting legislation. Knowing this, they can be entrusted to build the church of tomorrow upon the secure foundation of its necessity to man.

Then no longer will Christ be mocked by lip service, no longer will the message of his church be contradicted by its own division. Its leaders will be preaching Christ, unobscured by creeds and doctrines, and God who was before the foundations of the world were laid. Seeing the dawn of this day, in truth it can be said, "The church of God is not a candle; blow on!"

What is Education Day?

EDUCATION Day comes on the third Sunday in January each year. This year it falls on January 19.

This is a day set apart on the church calendar for the cause of Christian Education. Ministers are asked to preach on the subject; Bible schools are asked to observe it and to call the attention of the boys and girls, the young men and young women to the place, importance and meaning of Christian Education.

There is a twofold purpose in the observance of Education Day. It affords an opportunity to acquaint the membership of the church with the work which we are doing in the field of higher education, the opportunities which are offered for Christian service in that field and the needs of our respective institutions of learning. It likewise affords an opportunity to the ministers to create a conscience among our people on the subject of Christian Education, and to arouse a love for and a devotion to this work. It gives an opportunity for churches which are not on the budget plan to take an offering for the current maintenance of our colleges. It also brings to the attention of those churches which are using the budget plan the imperative importance of giving Christian Education a just, equitable and proportionate place in the benevolent budget of the church.

The Tenth Anniversary of Prohibition

JANUARY 16 marks the tenth anniversary of the 18th Amendment, which became effective on January 16, 1920, after having been ratified by three-fourths of the states. This date bids fair to become one of the famous dates of modern history, marking as it does one of the most far-reaching social experiments ever tried by a people. The evils of intemperance began to be apparent within twenty years after the landing of the first English settlers on this continent and the fight against it has been unremitting from our earliest annals. The ratification of the 18th Amendment is but the latest step in a fight that must go on until the whole liquor curse is removed from humanity.

Numerous suggestions have been made for observing this anniversary, the details of which will vary with localities, congregations and communions. The Anti-Saloon League asks that on January 16 exactly at 12:00 o'clock the church bells of the nation be rung for ten minutes, one minute for each year the amendment has been in effect. Previous announcement through the press would materially add to the publicity value of this effort. For those churches which do not have bells to ring, it is suggested that the pastor preach a temperance sermon, either on January 12 or January 19, evaluating the achievements of prohibition in the United States and urging law observance as a patriotic duty. Young people's societies, prayer meeting groups and others can profitably use the occasion for discussional and educational meetings. A number of prohibition pageants may be secured, the presentation of which would focus attention on the subject. In some communities the churches might well hold a union temperance meeting on Thursday night, January 16. Cooperation with the W. C. T. U. or the Anti-Saloon League will offer unusual opportunities in some communities. The Board of Temperance and Social Welfare, 412 Chamber of Commerce Building, Indianapolis, will gladly furnish information and assistance to groups planning to use the occasion.

Anticipating Washington

IT IS still a long time to October and a long road to Washington but conventions and rumors of conventions are arising in the land. Much preparation lies ahead and yet we'll prophecy that we won't be able to turn around twice before we find ourselves in the happy bustle that surrounds our international conclaves.

As most of us know, there will be two conventions of our people in Washington, D. C., in October. The International Convention begins on Tuesday, October 14, continuing until Sunday afternoon when the World Convention begins, the great communion service tying the two gatherings together. The World Convention continues until the following Thursday, October 23. The program committees for both groups have been getting together and tentative plans have been drawn. Although no public announcements are being made yet, we have every reason to believe that President Hoover will grace the platform at one of the sessions.

Great things are expected from the Washington conventions. The brotherhood is awaiting announcements of the future programs of the agencies based on the thorough survey of our fields of work conducted over a period of six years. This should come at Washington. The material has been in the hands of the Commission for the Direction of Surveys since the work was completed two years ago. The commission was enlarged at the Columbus Convention in 1928 and urged "after correlating the facts to make courageous recommendations to the International Convention." Somehow the group failed to function and brought no recommendation to the Seattle Convention. That convention likewise urged action upon the Commission. A brief meeting of the Commission was held in Indianapolis in December and machinery set in motion. It is hoped that out of this will come a comprehensive program for the agencies based on the findings of the survey, a program which the brotherhood has every right to expect.

H. C. Armstrong, chairman of the International Convention program committee, Jesse M. Bader, chairman of the World Convention program commit-

tee and Graham Frank, secretary of the International Convention, will be in Washington early in January, making plans with the Washington churches for the entertainment of the two conventions. The dedication of the new National City Christian Church will undoubtedly be a feature of the week. The corner stone of the building was laid early in December, the ceremony being followed by a fellowship banquet. On the opening night of the World Convention it is planned to have a Roll Call of Nations. We have churches in twenty-five countries and representatives are expected from each.

The Executive Committee Meeting

AT THE December meeting of the Executive Committee of the United Christian Missionary Society the committee on the consideration of a president for the society, of which Beverly Jouett of Kentucky is chairman, reported progress but asked for more time. Likewise the committee which had under consideration the selection of a woman to head the department of missionary organizations asked for more time to further consider the matter, recommending that the superintendents in that department, Anna M. Clarke and Nora Darnall, carry the work in the interim of December 31 and the January meeting of the Executive Committe. Jesse M. Bader, secretary of evangelism in the home missions department, was named head of that department, taking office January 1, 1930.

Vacancies in the Board of Managers were filled as follows: Alabama, Mrs. Ada M. McFetridge of Birmingham; Missouri, Edward Jameson of Fulton and Mrs. Frank Scott of St. Louis; New Mexico, A. W. Luce of Boswell; North Carolina, Mrs. H. D. Hilley of Wilson; Pennsylvania, Mrs. G. W. Buckner of Canonsburg. There was a vacancy in the Board from Illinois, caused by the moving of Mrs. D. N. Wetzel from that state to Indiana. Since Mrs. Wetzel is a member of the Executive Committee, and since Indiana's quota of members on the Board of Managers is not complete, Mrs. Wetzel was elected a member of the Board representing Indiana and will continue her service on the Executive Committee.

Pushing On

OUT on what were once, and in many respects still are, the frontiers of this country, the cause of New Testament Christianity is being planted in deep and fertile soil. Along that magnificent stretch of country that lies between the most western boundary of the East, and the eastern limits of the West, Disciples of Christ are a small but a steadily growing people.

The romance of the church started at Cheyenne, Wyoming, several years ago and the challenging record of its growth, is a familiar story to our readers. Now comes news of the organization of another group of Christians, eager for a definite identity. At Laramie, Wyoming, I. E. Adams, one of the evangelists under the home department of the United Christian Missionary Society, spent four weeks recently, surveying the field, learning the needs of the people, and meeting groups here and there. An evangelistic meeting resulted in the organization of a church of Disciples of Christ with seventy members. A pastor has now been called, and the outlook is splendid for a strong congregation in this thriving city which is the seat of the state university.

Back to Fundamentals

ANYONE who thinks the churches are not alert in meeting the new issues of today connected with home life and the relations of the sexes should have been in Buffalo, New York, November 21-24. His misgivings would have been relieved. For four days a city-wide conference on Marriage and the Home claimed the hearty cooperation of the churches of all communions and brought to them the expertness and insight of some of the wisest leaders in this field.

Three long conferences of pastors discussed their part in safeguarding marriage. A great women's luncheon, attended by 800 and addressed by Mrs. Robert E. Speer, Mrs. Anna Garlin Spencer and Miss Mary Anderson of the Women's Bureau of the Federal Government, considered "Sex Relations in Marriage" and "Married Women Who Work Outside the Home." At a men's luncheon "The Father and His Boy" and "The Relation of Men to the New Freedom of Women" were the themes. The largest hall in Buffalo was filled with an impressive audience to hear Dr. S. Parkes Cadman on "Religion—a Power for Better Homes." Joint meetings for men and women were addressed by Newell Edson, M.D., and Professor E. R. Groves of the University of North Carolina. The young people of the city also participated, especially through a dinner addressed by Professor Groves and President Albert W. Beaven of Colgate-Rochester Divinity School.

On Sunday morning many pastors discussed with their congregations some of the themes of the conference, and on Sunday afternoon a second great mass meeting was addressed by Mrs. Ruth Bryan Owen, a member of Congress, on "The Place of Women in Public Life."

The conference closed with an all-pastors conference on Monday, at which Findings and Follow-up were presented and discussed. Altogether, the conference was notable for its magnitude, for the deep interest aroused and for the scientific approach to the discussions.

This almost epoch-marking conference was held under the joint auspices of the Buffalo Council of Churches and the Committee on Marriage and Home of the Federal Council of Churches, with the full cooperation of the American Social Hygiene Association.

What Awaits Us Beyond the Bend?

Divine Standards of a Happy New Year

By CHARLES S. MEDBURY

THE suggestive phrase, "A Happy New Year," is on the lips of all of us these days. And our good wishing is genuine. Moved by the gracious spirit of the holiday season, we sincerely wish good things for our friends.

But what have we in mind as gifts from God and man that will insure a happy new year? Even for ourselves, what have we conjured up that would make for us the pathway of happiness? Have we not, all of us, played much upon the surface? Are there not beautiful, deeper lines of life that have been quite obscured?

Let us canvass the field of our good wishing. How constantly we have in mind that thing that we call "prosperity." And, truly viewed, it cannot be discounted. If the means of obtaining material treasure, money, financial holdings of any sort, are legitimate, there is no warrant for raising a voice against these things. We think of health, and surely this is a gracious wish for ourselves and those whom we love. Our hearts cry out for freedom from undue burden of any kind—certainly from bereavement. We cannot wish our friends less than this. Then we have in mind promotions in business, with recognitions and honors. All this is before us as, over and over again, we lovingly and almost eagerly voice the good word "Happy New Year."

But after all how narrow are the limits of such good wishing! Where is the circle of close friendships within which everyone is prosperous, as the world counts prosperity? Where is the group that is not called to sympathize with someone who, from worldly standpoints, is unfortunate? What inner circle is there that has not those denied all material treasure? Where is the home that has not known or will not know grievous sickness, shattered health? Where, indeed, the home that must not face even bereavement? Who of us, individually, has not known years when promotions and recognitions and honors were all withheld and our fondest dreams denied?

The "happy" will be few in this old world if, after all, it takes any of these things or all of them to give happiness. Is it not clear that there must be something deeper, or life is bound to be a doleful thing? The vanity of our good wishes, if these things are all we have in mind, will strike us dumb as the words "Happy New Year" come to our lips. But is our good wishing vain after all? Are we mocking those about us when our love finds voice in ringing words of happy greeting? Must we be silent where adversity has come, or plans have been shattered, or serious illness or even death has entered the home? By no manner of means! And the reason our good wishing is not vain or a mockery in such fields of human experience lies in the fact that there are assured divine standards of happiness to which the eyes of the world are opening more and more.

What are some of these divine standards of happiness to which we come dedicating ourselves afresh, with the opening of the new year? First of all there is the *happiness of righteousness.* Truly happy indeed is "the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful" but whose "delight is in the law of the Lord." It is the happiness of the unafraid, the pardoned, the one truly at liberty, through the merciful grace of our Lord. Sin always denies happiness, righteousness always grants it. Then there

is the *happiness of growth.* Children rejoice in their increasing inches of height. So there is joy to the soul, humbly conscious of increasing stature in the grace and knowledge of the Lord.

THERE is the *happiness of service.* What amazing fellowship is granted in this realm. Paul and John and the Master himself are ours in the fields of service for humankind. All the great world givers and world lovers come trooping to our doors. There is *the happiness of fine thinking.* Here generosity enters in and forbearance and sympathy. Here we follow the great apostle attentive to things honorable and just and pure and lovely. In this realm of life every land and every creature of every land has place. We think the thoughts of our Lord after him. There is the *happiness of great personal friendships.* How many there are 'round about us whose noble lives carry inspiration for us and if we are worthy they will let us enter their soul rooms to find refreshment and rest and new inspiration. What an explanation of greatness is often found in the simple saying, "He had a friend." There is the *happiness of the comforted.* Oh, what a multitude of human hearts are going to be glad this New Year's Day because of the sense of the immediate presence of God. The world has spoken of the darkness of their way but to them there has been light. The world has spoken of the defeat of their plans but they have had their mind on victories. And then there is the *happiness of faith's definite assurances.* We are going to think together of the "city that hath foundations." We are going to treasure all the precious promises of Jesus that assure us that "death is not a blind alley but a thoroughfare that closes on the twilight and opens on the dawn."

So we will continue to cry out "Happy New Year!" And we will not be thinking of houses and lands, stocks and bonds, or any earthly treasure. We will not be thinking even of freedom from life's cares and burdens. But we will be wishing our friends a happy new year that they may walk in the high places of supreme though humble self-respect, the pathways kings cannot open but to which integrity, purity and honor beckon. We will wish them a happy new year that they may sense development within their own souls, a growing sovereignty of right over wrong, the lift of the exalted over the petty and the mean. We will wish them a happy new year that the mind that God has given them may bring the wealth of the world to the tables of their souls. We would have them feast the whole year through upon the sweetest, bravest, richest things that humankind has been and done. We would have them lost to all else in the beautiful and the good, the riches of nature and of nature's God. We will wish them a happy new year that great friends may multiply about them and that service may find them tired of limb and hand and mind but refreshed of heart as duties done are counted joys. We will wish them a happy new year that, through tears that are bound to come, they may see the face of God and feel him very near. We will wish them happy new year that priceless things that money cannot buy may come to them—life's unspeakable treasures, contentment, quiet of soul, compelling purposes and steadying hopes. We will cry "Happy New Year" when we are thinking of unconquerable souls and that men are children of God and servants of their fellows. We should rejoice in such visions of our lives and the supreme purposes the Father hath wrapped up in them. Happy, thrice happy, he who so senses God's plan for the new year. Our Father would have us "rejoice evermore" in the deep, wondrous things the world cannot give.

Entrance to Christian College, Columbia, Missouri

What My Alma Mater Gave Me

Representative Alumni Tell of Their Colleges

By J. H. Goldner

Pastor Euclid Avenue Church, Cleveland, Ohio

THE Disciples Divinity House opened a new chapter in my life and it has not yet been closed. I thought I knew all that was to be learned about the people called Disciples of Christ, because I could preach faith, repentance and baptism and give chapter and verse. The first thing the Divinity House did for me was to show me how little I really knew about my church and how inadequately I interpreted it to the world.

The large Divinity House Library of literature concerning Disciples of Christ brought to my attention books and documents of which I had never heard. These I eagerly devoured. Connected with the House at that time, as lecturers, was a group of brilliant young scholars who were engaged in a quest after the historical ramifications of our "Movement." They were studying its genesis, its philosophy, its theology, its implications. They were blazing a new trail. As I followed them in their adventures, explorations and discoveries, it began to dawn upon me that I was identified with a Christian body whose significance and possibilities I had only faintly appreciated. Through the give and take of free and frank discussion by us students, my own thinking was clarified and certified. My convictions became rooted and grounded in a deeper and broader knowledge of all things pertaining to our people.

The Disciple Divinity House made it possible for me to study in a great and growing university. Here in association with men of all shades of faith and religion I had the guidance of some of the ablest scholars and teachers in the world. They shattered my cocksureness and my smug satisfaction. Rebellion and revolution were raging within me. I learned the first lesson in mental progress, and that was humility, but at the price of pain. After this cataclysmic experience had been passed, I discovered that my faith had been laid more deeply, more broadly, and more securely on a foundation of experience and knowledge which could now "grow from more to more."

By Frank M. Lowe, Jr.

Pastor Central Church, Wichita, Kansas

IN RECALLING my Alma Mater at Bible College of Missouri at Columbia, I find much in my mind besides just gratitude, sentiment and vague affection. As I look back upon those green first days of my arrival, and then of the three years in residence, I see rather clearly certain very definite things which my Alma Mater did for me.

First of all, she meant to me counsel in the person of her Dean, Granville D. Edwards, who from the moment of my arrival, gave me unstintingly of his friendship and his wise advice. Through him I was encouraged to make what I had intended to be two years in college, a more complete undertaking, culminating in not only the Bachelor's and Master's, but the Ph.D. degrees. Any man who finds at his Alma Mater a sincere and conscientious counsellor has, in my judgment, much to be grateful for.

Second, my Alma Mater meant to me contact with the field of my chosen profession. Almost from the start I had the opportunity to preach. More than one good field was opened to me through my Alma Mater, and I look back now with great satisfaction to the first years of happy, helpful experience in part-time country pulpits which were the laboratory for my Bible training in the Bible College of Missouri.

Not only practical contact with the field, but my Alma Mater also meant to me confidence to launch forth in the work for which I felt myself yet so unqualified. That confidence came through the encouragement of professors and of other students whose constant help and good fellowship were a source of strength and inspiration.

However, with only counsel and contact and confidence I fear I should still have missed the mark very much if it had not been for the fact that my Alma Mater, as a Christian institution, began immediately providing me with the subject matter with which to meet in confidence my contact with the Christian ministry.

And last, therefore, from the earliest days of my enrollment until my graduation from the university I felt that the

Bible College, in a marvelously practical fashion, was perpetually enriching the content of the message which was to be delivered from my pulpit to my people.

Council—contact—confidence—content—what my Alma Mater did for me!

By T. B. Dunton

Pastor First Church, Barberton, Ohio

THERE is a tendency in some groups to state that "higher education" is obtainable only in the large tax-supported university; that one who attends the smaller church college loses much in his academic training. We believe the church school helps to make up far more than is lost by not having

Drury School of the Bible, Springfield, Missouri

greater athletics, larger laboratories, and more equipment as one has in state universities. Spokane University did much for me that the large state university had not been able to do.

Personal heart-to-heart contacts with the instructors was a great assistance. We could go to them any time with any problem and find a sympathetic understanding. Such contacts did much for me at this time in my development. It kept me from becoming soured on some types of instructors which inevitably would have resulted. The small church school gave me a Christian philosophy of life. It enlarged my horizons, and gave a richer appreciation of my fellow men. It demonstrated that money, property, position and prestige are worth little. Here were men and women laboring for less than those in other tax-supported schools, meeting rebukes and criticism for the sake of an ideal.

My Alma Mater deepened my religious convictions and gave a greater understanding of life as a whole. It prepared the way for exploring new fields which were absolutely contradictory to my own point of view. I believe this was a sound procedure. Since then we have studied every religion which has ever existed, have waded through the philosophies of men and fools and have always been able to keep our feet on the ground. I found a religious conviction and passion to help and to serve through the church embodied in my Alma Mater.

By Edna Lick

Missionary to Mexico

PRIMARILY, Drury College of the Bible gave to me a college education, with all that term implies of actual instruction, expanded horizons, self-discovery and preparation for living. It seems to me helpful to make this statement concerning the small college which I attended because I find a rather widespread idea that the quality and comprehension of instruction and training in a school are in direct proportion to the number of students attending.

In a very practical way, I might explain that certain of the courses have been of great value to me professionally. The courses in education have made me a better-prepared teacher; my sociology courses gave me a new conception of the world, of my neighbor and myself; my courses in English helped me to think and feel with people, to enjoy for myself and to share with others some of the loveliness and goodness of life; the Bible courses deepened and enriched my spiritual life and revealed to me the heart of the Christian message. Nothing I could say would mean more.

Then, too, because I am a Christian missionary and because my Alma Mater was founded upon and is permeated with the ideals of Jesus, I should say its greatest gift has been its values and attitudes. Among these I wish to mention only one—faith. As an individual may choose to believe or to doubt and cull out of his experiences the raw material for either structure, so may institutions. My college chooses to believe and constructively wields her influence in the search for truth, goodness and God. Because of her and like institutions, I am helped to choose faith and to hold fast to a belief in myself, my fellow mortals and my God.

By J. A. Jacobs

Secretary Religious Education Association

CULVER-STOCKTON COLLEGE, through the personal example and the spoken word of an unusual faculty, helped me to work out a vital Christian philosophy of life. It was a philosophy that has colored my motives, tempered my practices, and in my struggle for wholesome life adjustment has brought reasonable security and satisfaction.

It gave me a constructive and wholesomely "modern" and scholarly view of religion. While an appreciation of the Disciples of Christ as a religious movement was given friendly consideration, the emphasis was not on denominational shibboleths or creedal formulations, but on the more universal and practical aspects of Christianity as they are related to the unfinished tasks of the kingdom. It gave me something vastly more significant than a notebook full of lectures.

Robust and royal vagabonds from William Woods College, Fulton, Missouri

It gave me a point of view and a method that have been responsible for my interest in the best books available, and for an understanding and appreciation of education as a lifelong process of growing on. The emphasis not only in classroom but in general campus activities upon education as a continuous lifelong process was so profound that one felt utterly incomplete without "more schooling."

It marked the beginning of an intelligent interest in nature. It afforded the opportunity of studying, reflecting, and playing in the midst of a glorious natural setting. Culver-Stockton on-the-hill-top, overlooking the Mississippi River, was often described by Mother Ross, the careful student of all Disciples' colleges, as the most exquisitely beautiful college location in the United States. Here such otherwise dry subjects as botany, geology, zoology, ornithology became alive with interest as the teachers turned the out-of-doors into a laboratory and the textbooks into instruments for the understanding of

the facts about the world of nature. Culver-Stockton gave me permanent confidence in the theory that great teachers make a college. Under present-day systems in any of the large universities it would be almost impossible for an undergraduate to get teachers comparable, either in training or interest, to what I had at Culver-Stockton. The faculty was seventy-five per cent of the curriculum.

I think of Henry Barton Robison, who for nearly a quarter of a century, through living, teaching, preaching, writing, has stood against provincialism, legalism, and ignorance and has been a champion of an open-minded, critical, scholarly approach to religious living in terms of the problems and issues of contemporary life; of Byron Ingold, who for nearly twenty-five years has combined the offices of teacher of mathematics, minister and bursar of the college and has demonstrated the possibilities of humanizing mathematics; of William Eben Shultz, who not only as an unusually good instructor in the classroom, but as boon companion and participator in almost every significant extracurricular activity has been responsible for whatever appreciation of good literature most of us have and for whatever skill in writing we have attained; of Charles Hunter Hamlin, inspiring teacher, unrelenting foe of bigotry and chauvinism, who released the minds of his students from the cramps of personal bias and made history an instrument for the understanding of modern society and the reconstruction of it along broader, more intelligent, more unselfish lines; of President John H. Wood, who, because of his human and businesslike qualities, was responsible for an appreciation of the commonsense factors in education and the necessity of business acumen in meeting the practical situations of everyday life.

These men symbolize the spirit and ideals of my Alma Mater!

By Joseph L. Porter

Business Man, Lexington, Kentucky

I BELIEVE that the Christian college is the best place in which a young man of tender years and immature judgment can be prepared for life's work. Such schools usually have a limited number of pupils, and, because of that, the student can get that more intimate contact with the professors which will be as valuable to him as any information that may be acquired from textbooks.

Transylvania took me, a country boy fresh from the farm, and gave to me an appreciation of life and of the service that one owes to his fellow man, his country and his God that has lingered with me during all these years. Because of the ideals for right living and Christian service that were implanted in me by those who presided over its classrooms, I was the better prepared to make my life more worth while. If I have been able to do anything that has been productive of good, I owe it to the training at my Alma Mater, which supplemented the fundamentals implanted in a Christian home and at a country church.

Cotner College, Lincoln, Nebraska, steady and true despite the camera's slant

By Frances Dunlap

Office Editor "Front Rank"

SINCE we can assume that any college seeks to develop its students mentally and physically through its curriculum, in this brief statement I shall emphasize additional benefits.

First of all, William Woods College taught me to live *with* people; to share and cooperate as one member of a large family. There is a homelike atmosphere about a Christian college that cannot be duplicated in any other institution.

For me William Woods was a connecting link, a time of adjustment between high school and the state university. It gave me an opportunity to "find myself," to develop any latent individuality or ability. In a large state school during those two years, I would probably have been submerged in the mass of students.

The personal interest of the faculty and two presidents of William Woods I count the greatest influence of that period of my life. The inspiration of class sessions, conferences with the teachers, and chapel programs deepened the desire I had already formed to do something useful in my life work. The encouragement of my English instructor was in no small way responsible for my resolve to follow journalism as a vocation.

As I look back from 1930, William Woods College stands as a symbol of the highest in Christian ideals and friendship and character; a constant stimulus to be a worthy alumna of such an Alma Mater.

By Arthur Stout

Pastor Central Church, Waco, Texas

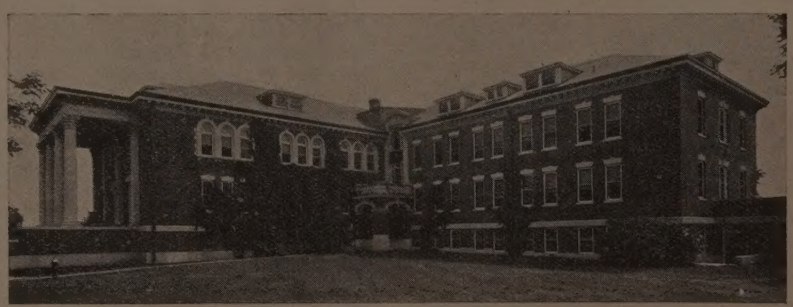
IT IS rather difficult for me to express the many fine contributions that the Bible College of Missouri made to my intellectual and spiritual life.

I entered the Bible College with a narrow, intolerant, and bigoted attitude of mind. I was not aware of it at the time but as I look back now, I know that I was denominationally minded in spite of the fact that I had been brought up in the Christian church.

I left the Bible College with a sympathetic attitude of mind. While a student there, the conviction gradually grew on me: first, that truth isn't an heirloom, but that it is a living, growing thing, and secondly, that truth is not a formula to be repeated, proclaimed, and argued about and reaffirmed in conventions, but that it must be taken into lives in such a way that it will move and color character.

Further, let me say, that while I went out of the Bible College with a broader sympathy toward my fellow Christians, I also went out with a deeper faith in Jesus as the Christ, the Son of the living God; and with a determination to continue "steadfastly, unmovable, always abounding in the work of the Lord."

The greatest testimony to the worth of any college is the lives of the students and the contributions they make to the world.



Another monument to learning is the magnificent Culver-Stockton Hall at Culver-Stockton College, Canton, Missouri

By Vera Woods

Y. W. C. A. Secretary, Cincinnati, Ohio

WHEN I was a student in Indiana University, the Indiana School of Religion meant fellowship, friendship and good times with young women and young men who were vitally interested in promoting a fine spirit of Christianity in the everyday campus life. It also met the great need for classes in religious education, which, because of the fact that the university is a tax-supported school, were excluded from the regular curriculum. It was and is a force for promoting training for Christian leadership on the college campus.

By Frances Burkett Harlan

Los Angeles, California

EVERY college affords splendid friends and associates and offers a cultural veneer; California Christian College offers much more than that.

The work offered in religious education and Bible at California Christian was so challenging and extensive that I found the field that I really desired. After finding it I was able to take many and varied courses such as are offered, which have given me a background sufficient to step into professional circles of Religious Education and interpret and grow along with the thinking of leading educators. Bible courses in Old and New Testaments have so helped me to so construct my thinking that the conflict of religion and science, which some students find incompatible, does not exist for me.

Again, California Christian College gave me training in how to form a real home. In many colleges this most vital of all problems is left to chance. Through class instruction we learned the value of a Christian home, how to make one, and what to look for and expect in choosing a life mate, then, through example and close association in professors' homes we saw what could be done.

The Butler Bulldogs playing the Haskell Indians at Indianapolis. The new Butler Stadium seats 32,000 people

And last, California Christian has helped me to begin to appreciate the real worth of people, that something within which is not always seen on the outside. I have recently been in two very large universities studying education and allied courses, but it was the Religious Education and training in a small Christian college which helped me to appreciate the real soul of the individual we are helping to develop.

By R. B. Montgomery

Yale University

MY CHRISTIAN faith was preserved, nurtured and strengthened by my college experience. I went to college from a Christian home. I took the faith of that home with me. Lynchburg College respected that faith. The facts of our modern world and of our scientific age were faced squarely and open-mindedly, but reverently. Distinction was made between that which was hypothetical and that which was factual. Controversial questions were discussed fairly and without hindering prejudices, but humbly. There were difficulties and problems which became disturbing and unsettling, but under the sympathetic guidance of capable leadership in the atmosphere of faith, supplemented by the comradeship between faculty and students on the campus of a small college, I was saved from any serious or permanent skepticism.

My Alma Mater helped me in the discovery of myself. The channels of activity and expression in the life of the school provided incentives and opportunities for testing myself in many helpful ways. Out of the total situation a personal philosophy emerged and took shape as an indispensable basis for living. This philosophy has undergone some modification, but withal it has served as a groundwork in many crucial decisions and given poise amid multifarious proposals of modernity.

My Alma Mater helped me discover the world in which I was living. It helped to open my eyes to an unrecognized world that was teeming with situations that needed to be studied and problems that called for solutions. It marked the beginning of actual awareness, on my part, of the significance of the large human relationships and the extent of maladjustments in our social and economic order.

My Alma Mater provided for me a cultural atmosphere in a wholesome social setting that was conducive to a normal, well-rounded development. The curriculum was broad but adequate in preparing for continued study in specialized lines in university.

My Alma Mater gave me a very intelligent and favorable appreciation of the design, the position and the contribution of the Disciples of Christ to the thought and practices of the Christian world. The need of their unique message in voice and in practice in the present generation of the religious world became a permanent conviction. This was arrived at under circumstances and influences devoid of prejudice and dogmatic assumptions.

By Will F. Shaw

Pastor Payton Avenue Church, Chicago, Illinois

EUREKA COLLEGE instructors gave encouragement in and out of class. Christian courage, self-denial and sacrifice in living exemplars, trustees and faculty: generous Uncle Johnny Darst and N. B. Crawford, genial Dr. J. M. Allen, erudite H. W. Everest, ready and eloquent, B. J. Radford, many-languaged Carl Johann, precise James Kirk, thorough H. N. Herrick, researchful R. D. Conklin, cyclopedic B. C. Deweese, resourceful Bruner and Gilchrest, counsellor of boys then, now State Community Adviser R. E. Hieronymus—small-salaried, all, and donating much of that to the college they loved as their lives, taught me: "It is more blessed to give than to receive."

Eureka appealed to me as an institution whose exponents and expositors and community setting stood for the faith once delivered, and for justice to all in a virile humanitarianism based on that undiluted faith.

By Ralph W. Nelson

Professor Phillips University, Enid, Oklahoma

IT HAS been necessary for me, in the course of my research work in various universities and graduate schools, to come to intellectual terms with several of the widely different and challenging points of view which twentieth century thought has formulated in response to Christianity. This necessity was laid upon me by the attitude of fearless honesty toward all challenges to Christian faith, which I absorbed from five years' contact with Dean F. H. Marshall in Phillips Bible College and other professors in Phillips University. More yet. My Alma Mater not only inspired me with a faith that lived so vitally that it must learn in detail the implications of every view that would

question the soundness of that faith; but she equipped me with a philosophy that eagerly seeks to meet questions with living answers, the philosophy of Jesus couched in the practical terms of the Sermon on the Mount where views are known by their fruits and knowing is inseparable from the great scientific experiment of doing and living. May I, therefore, offer as my highest testimony as to what my Alma Mater has done for me: that she gave me a philosophy of life that enables one to learn from every teaching, however radical, without surrendering to it; a philosophy that can evaluate every other philosophy or theology, however conservative, without dogmatism; a philosophy that bases its science, economics and politics on heart as well as head, and its religion and ethics on head as well as heart.

By Hayes Farish

Pastor Woodlawn Street Church, Lexington, Kentucky

TO ME there were things that came to me in my college career which were possible only in a small school.

The first thing Atlantic Christian College did was to give me vital and personal contact with a group of choice souls. These Christian teachers were serving for the love of developing high spiritual character. Close associations with faculty members gave me an inspiration that is rare in college circles.

The next thing my college did for me was to give an opportunity to develop leadership ability. The campus was small enough and the faculty members sufficiently interested to recognize, appreciate and encourage individual capacity. There was responsibility for all on my college campus. In the opportunity afforded me to assume responsibility came a high development of Christian leadership in executive capacity.

Still another thing my Alma Mater did for me was to build within me a sense of loyalty to those higher and finer things of life that has stood me in good stead down the years. This high sense of loyalty found a pattern in the faculty members of Atlantic Christian College.

And in my college activities and studies I caught a first vision of the rewards of unselfish service; the need for untiring devotion and Christian effort; a sense of my personal responsibility for making life better than I found it. Then followed the determination in my own soul to make my contribution to life worthy of what my college did for me.

By E. B. Stouffer

Dean of the Graduate School, University of Kansas

THE most distinct contributions made to my life by Drake University came through two members of the faculty. During my first two years in college I sat in the Latin classes of a man from whom I learned the necessity of care and precision in all forms of study. He might give a report of a grade of ninety-nine, but it was not the ninety-nine per cent of perfection which he emphasized but the one per cent of imperfection. The efforts which I put forth to meet the standards maintained in those Latin classes have been a helpful influence in all my later work.

During my last two years at Drake I took a considerable part of my work with a man who gave courses in the physical sciences. From him I received much of my early inspiration for advanced scientific study. Not only was I admitted to his classroom and his laboratory, but I was welcomed at any time to his private office and invited frequently to his home. Under such circumstances I could not fail to catch some of the enthusiasm of a marvelously enthusiastic man.

Any student who in his college course has the opportunity to associate inside and outside the classroom with two such men as Professor Denny and President Morehouse may consider himself very fortunate indeed.

By Clarence G. Miles

Attorney, Lincoln, Nebraska

THE making of an unreserved statement of what one regards as the distinctive contribution of a Christian college to himself necessarily involves what might appear to be a publicly proclaimed brazen assumption that a certain character, attitude of mind, or habit of life is possessed. The purpose of this testimonial should be well served, therefore, if the writer confines himself to what he, from his own experience, regards as the natural and proper result of a course of study in a Christian college, such as Cotner, my Alma Mater.

Before commenting upon the advantages of attendance upon a so-called Christian college one should fairly admit that sometimes there have been presented within these colleges dogmatic religious doctrines. Sometimes individual leaders within these schools are afraid of so-called "modern thought." I believe our colleges today, without surrendering principle and basic beliefs are more prone to look truth squarely in the face without feeling that it paralyzes faith.

From my experience I am of the opinion that one trained in a Christian college is *naturally* in tune with every constructive enterprise designed to promote child welfare, economic equality, governmental reform, and social progress generally. He, by reason of his training and environment there, is less likely to be able to put aside the appeals of all good and worthy causes—causes which cannot be promoted by taxation or public aid.

One trained in such a college is more apt to be broad in his sympathies toward others. His training makes it clear to him that just as all things are relatively good or bad, so all people should be judged, not by what they are or appear to be but by what they have accomplished and surmounted.

His direct personal contact with his instructors, who have been selected because of their Christian viewpoint as well as because of their mental accomplishment, inspires him to a more concrete application of the Christian principles which he is taught.

Being in an institution where the large majority are presumably emphasizing the purposes and ideals of Jesus Christ causes him to be more likely to live according to those ideals.

Finally, the courses of study prescribed and required are, it seems to me, of greater cultural value and are more likely to put the student in the best frame of mind to carry on his special study.

I am not advocating that a student could get to his special work as soon by way of a Christian college. It would take a bit longer. What I do believe is that such a college course will cause the student to bring to his special training a life committed to the highest purposes. Then, although many of these purposes die, there will still be enough remaining to give his life satisfaction and to give service to his generation.

The old college bell at Eureka College, Eureka, Illinois

What Visions Are Young Disciples Beholding?

"Sir, We Would See Jesus"

By M. ELMORE TURNER

Pastor Tacoma Park Church, Washington, D. C.

"A YOUNG man went into the office of a busy executive to transact some business. When it was over and he arose to go, he was attracted by the title of a book on the desk, *Is Your Life a Career or a Mission?* It startled him. He went out thinking about it. That question stayed with him until it changed all his life. He was never the same again."

One of the finest young people that Lynchburg College ever graduated said to me after a year of service, "I didn't like teaching at first, but after I started to love the children, I liked it better. If I can help those children to be better young people, I shall not fail." She has answered the most elementary question which faces any worker: "Shall my life be a career or a mission?" And she has answered it by loving children and loving her work!

As the spirit of the Master Workman of the race comes more and more to have its way, more men will ask that same question and have their lives changed by it. They will learn that Jesus was not interested in careers, and the words "mission" and "missionary" will cease to be associated with the Orient or the jungle; they will take up their abode in the week-day experiences of men and women who are doing some constructive work with heroism. The young disciples believe that the coming years of the twentieth century are going to see fewer careers, and more intelligence and love laid on the altars of God.

It is going to mean that the young people of the church are not going to regard this as a finished world to be enjoyed, but as an unfinished world to be completed. They are going to see what Jesus saw—social justice in the making, but not yet achieved; a brotherhood on the way, but not yet arrived; abuses being attacked, but not yet outlawed; wrongs being dealt with, but not yet righted; sufferings being faced, but not yet eased; exploitation of human life being lessened, but not yet abolished; ideals being struggled for, but not yet attained. And in the midst of this glorious enterprise of an unfinished world more men than in any other century so far, are going to say with Jesus, "My Father has been working up until this time to evolve a race of friendly, powerful and honest men, and now I join him in this glad, creative activity."

The other day I bought a postage stamp from a clerk who seemed to be bringing no joyous qualities of life to the task of an unfinished world. His life seemed to be neither a career nor a mission. Workers like that are not so, but are like the chaff which the wind drives away. They must pass and make way for heroes. On the other hand, one afternoon I observed a young librarian at work who took a personal interest in the reading habits and satisfactions of everyone who came to the desk. His face was radiant. It's the difference between keeping one's life while at work and losing it in behalf of others.

The young people of vision are seeing that a more helpful friendship, based upon higher satisfactions, is going to color life. Thinking young people of the church are not disturbed by all the unguided talk about changing standards of morality and the breakdown of ennobling friendships. That sort of thing is confined chiefly to those whose lives are barren of the world's beauty, or who have never known the depths of joy or sorrow. Moral standards are always changing for those men who have never followed Jesus into a deep respect for the personalities of others, and into a deep sense of personal responsibility for serving one's day with the maximum of power and enthusiasm of which one is capable. But the true young disciple of Jesus knows that he needs power for life just as men have always needed it. He knows that he is going to need it on "tomorrow and the day after and the third day."

DURING the last few years this vision has not only been forming in the minds of our young people, but it has been becoming reality. The newer friendship has been growing up, largely as the result of the Young People's Summer Conference movement, although we would not limit our vision's realization to that particular fellowship. A larger exchange of thought and worth-while experience has been like leaven placed in three measures of meal. Our visions are proving true, and the interests of good living and of the Kingdom of God are being served through conversations and letters in which young friends dare to talk about those eternal values of life which matter. Does anyone think this vision is not worth while? It is basic; it has to do with individual lives in the making, and they are the leaven of the Kingdom of God.

I know a young person in Virginia whose whole outlook on life has recently been changed and whose energies have been gladly invested in kingdom tasks.

It was the result of a few Kingdom of God friendships which colored her life. Four Christian young people from as many parts of Virginia were enjoying a ride one night after ten o'clock. They could have been talking of almost anything, but their topic of conversation was the Kingdom of God and its real meaning for the young people of the church. That was made possible by this newer friendship.

Again the young people of vision are seeing that a wider brotherhood, characterized by peace, justice and abundant life for all, is going to create the fabric of the realm of God. Too long have the resources of human life been laid upon the altars of war, race hatred, caste and sectarianism. We have paid a fearful price for our unchristian practice of prejudice, superiority and dogmatism. The social order is reaping the dreadful fruits of the seeds of bitterness and narrowness which have been sown by both Christians and non-Christians. But a day is here in which we are beginning to lift the shadows of fear, hatred and superstition, and sit down with men in the comradeship and fellowship of a mutual sharing of experience.

In referring to the problems created by the last war, Dean-Emeritus Brown of Yale says, "Now that a certain measured victory has been won by physical force there comes the harder, higher task of winning the victory of the spirit. Will we indeed have peace? Will justice prevail? Will right principles bear rule in industry, in statecraft, in racial contacts? Will this thing which we call civilization show itself civilized?" The young people who are making the quest of life with Jesus believe that it will. They are overcoming sectarianism through their interdenominational friendships and programs of cooperation. Interracial forums and personal devotion to the task of understanding and seeking justice for the men of all races are hopeful signs of a more Christian democracy. War is being outlawed, and brotherhood is being fostered in the name of Jesus as youth takes the field under the drive of a widening friendship. Great tasks are ahead, and youth has the vision to believe that "the victory of the spirit" will be won.

"Live and let live" was the call of the old,
The call of the world when the world was cold,
The call of men when they pulled apart,
The call of the race with a chill on the heart.

But "live and help live" is the cry of the new,
The cry of the world with the dream shining through,
The cry of the brother-world rising to birth,
The cry of the Christ for a comradelike earth.

The Telegraph in China

IN A RECENT magazine article there was expressed the idea that the Chinese people have not been able to use the telegraph system because they have no alphabet, their words being expressed by characters. This is not altogether true. For more than thirty years telegraph wires have connected the leading cities of China. While it is true that the Chinese as yet have adopted no alphabet with which to write their language, they have designated with Roman numerals five or six thousand of the most important of their characters. By the use of these numbers as a code they are able to telegraph any one of their characters in the same manner that we telegraph messages.

In calling our attention to this fact, Dr. Elliott I. Osgood, former missionary in China, mentions that the Chinese likewise have made much use of the telephone, for the Chinese language slides over telephone wires just as easily as do our English words. "In 1920," he says, "when Dr. Shelton was taken captive by bandits in Southwest China and I was asked to leave my work in Eastern China and go out and do what I could in bringing about his release, I found that the governor of that province had strung telephone wires from the capital city at Yunnanfu to all the principal cities in his province in which he had stationed troops. He was finding the telephone essential in keeping in touch with his military officers and in the directing of them in fighting the bandits. When our expedition on March 3, 1920, left his capital to go northward into that region where Dr. Shelton was being dragged back and forth by the bandits as they sought to keep themselves and him out of the hands of the soldiers, we found that a telephone wire had been stretched along the trail over which we passed. The governor not only gave us a guard of one hundred soldiers, but he also sent along a young Chinese electrician. This young man carried with him an American telephone instrument. Day by day as we went up the trail he would tie in his telephone with the main line and we were thus able to keep in touch with our American military attaché, Colonel Drysdale, who, remaining at Yunnanfu, could thus direct our expedition. When we had been able to reach Dr. Shelton and bring him with us under the protection of that same guard of Chinese soldiers we, of course, immediately tied in our telephone and sent the word to Colonel Drysdale of Dr. Shelton's delivery. Colonel Drysdale at once sent a messenger to Mrs. Shelton who came hurrying across the city to his headquarters. Though separated by three days of trail at the time and after sixty-six days of separation, Dr. and Mrs. Shelton were once more joined together through the wire of the telephone out in the mountains of China."

Today the Chinese are studying the possibility of using the modern method of teleo-photography, and just as here are being able to telegraph photographs, so they plan to do away with the use of the Roman figures and telegraph their characters direct by the same method. Thus modern China is putting to use modern methods.

Ask Me Another

Pertinent Questions Concerning the Work of the Board of Education

By H. O. PRITCHARD

THERE are many important questions which are frequently asked by interested friends about the Board of Education of Disciples of Christ and the institutions of learning affiliated with it. There are a number of vital points in the organization which people generally do not understand. In an attempt to answer the questions which are most frequently asked, and likewise to give the readers of WORLD CALL definite and concrete information concerning the way in which colleges cooperate with the Board of Education, we submit herewith certain fundamental questions and answers:

How do educational institutions affiliate with the Board of Education?

1. The college makes application to the Executive Committee of the Board of Education for such affiliation.

2. The Executive Committee of the Board of Education passes on such application, recommending it for favorable action to the directors.

3. The directors in the annual meeting of the Board of Education, which is held in March or April of each year, take final action on such application for affiliation.

The Board Walk on the Campus of the University of Indiana, Bloomington, where the Indiana School of Religion is maintained

What educational institutions are eligible for affiliation?

1. Any educational institution fostered by the religious body known as Disciples of Christ;

(a) Provided it meets the generally accepted educational standards for a school of its type;

(b) Provided that it is not under individual control, but is governed by a board of trustees or other governing body;

(c) Provided further that it is not controlled and maintained by a missionary organization.

What requirements are made by the Board of Education on the part of the cooperating colleges?

1. They agree to submit annually a complete report of assets and liabilities, of receipts and expenditures from all sources, all properly certified by an expert accountant.

2. They agree to cooperate with the Board of Education in the formulation of an annual budget for Christian Education to be asked of the churches.

3. They agree to render monthly reports to the Board of Education of monies received from the churches and their auxiliaries. The Board of Education submits similar reports to the cooperating institutions.

4. They consent to a division of receipts from the offerings from churches and their auxiliaries, with the Board of Education, in order to finance the Board of Education itself.

How is the Board of Education financed?

1. Each cooperating educational institution is assigned definite territory for cultivation. The educational institution in turn agrees to share with the Board of Education a definite sum of money coming from such territory.

2. That share at the present time is two cents per member for the total membership of the churches in each area—that is, if the total membership according to the Year Book in the area of the college amounts to, say, 50,000 members, then the college agrees to see that the Board of Education gets a thousand dollars a year from that area for its own support. All money above that amount received either by the college itself or by the Board of Education itself goes to the educational institution in that area. It is simply a matter of bookkeeping.

3. The share system of financing avoids making

two separate appeals to the churches for money—one for the Board and one for the college. If there were two appeals it would tend to competition, confusion and self-nullification. By having the share system only one appeal to the brotherhood for Christian Education is made. This means unity, cooperation and efficiency.

4. Churches have the freedom to designate their money to whatever institution they please and for whatever purpose they please.

What does the Board of Education do to help the cooperating colleges?

This question can best be answered by citing what has been done since the Board was organized in 1914.

1. Education Day, which comes the third Sunday in January each year, has been initiated and has been observed by the churches in increasing numbers and effectiveness.

2. Christian Education has been given a place in the budget offerings of the churches. Before the Board was established there was no such place.

3. The cause of Christian Education has a prominent place on the International Convention program. Formerly there was no such place.

4. Our educational institutions have been helped in securing standing with the various accredited agencies of the nation. When the Board came into existence only three colleges had any such standing. Now

"On the Banks of the old Buffalo" stands historic Bethany College, West Virginia

that number has been increased to twelve, and in addition all the cooperating institutions meet the standards of their respective states.

5. The Board of Education assists in the publication of the Year Book and through it credit is given for offerings made to Education.

6. The Board of Education cooperates in the publication of WORLD CALL. The January issue each year is devoted largely to the presentation of the cause of Christian Education.

7. Ten years ago only one gift of $100,000 had been granted to any of our colleges from the General Education Board of New York City. In the last ten years the Board of Education has assisted the colleges in securing gifts from that source amounting to $1,110,000.

8. The Board of Education has assisted the colleges in campaigns for endowments and betterments, and the total assets of these institutions have been raised from $8,000,000 to $32,000,000.

9. Considerable literature has been produced. Hundreds of articles, tracts and pamphlets have been published.

10. A scientific survey of the educational institutions cooperating with the Board has been made. Ours was the first board of education in America to

The imposing facade of California Christian College, Los Angeles

make such a survey. The results of that study have been published in two volumes—one entitled "Survey of Service" which came off the press August 19, 1928, and the other "College Organization and Administration" which came off the press April 1, 1929.

11. Cooperation and contacts with the religious and educational world at large have been maintained and the secretaries of the Board of Education have served on many important interdenominational committees and have served as presidents of a number of interdenominational educational organizations.

12. A conscience on the subject of Christian Education has been created and a consciousness of the needs of the cooperating educational institutions has been aroused on the part of Disciples of Christ everywhere. Cooperation has taken the place of competition; and solidarity of action have come to obtain instead of individualistic, unrelated, ineffective efforts.

Church Growth

For the first time the membership of the Presbyterian Church in the United States has passed the two-million mark, according to figures given out by Dr. Lewis S. Mudge, clerk of the General Assembly. Noting that other churches are growing at a like rate, the *New York Times* remarks that church members are "justified in concluding that their influence on the social structure is by no means on the decline."

The Christian College Vindicated

First Prize Sermon of Contest Conducted by the Board of Education

By PAUL E. BECKER

Honor Graduate of Drake University in 1913, Pastor at Newton, Iowa

To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, "What is truth?"—John 18:37, 38.

A GRIM piece of courtroom repartee was this. The Son of Man was approaching his hour, and at that moment stood facing the judge who held destiny in his hands. A little later this pagan politician would release for death the best man who had ever stood before him. At such tense times the undercurrent of men's lives often rises to the surface and in an instantaneous flash reveals the type of men they are. Their whole life philosophy and the subtle influences which have moulded it stand suddenly yet plainly depicted. Thus Pilate, "What is truth? Who knows? A clever piece of sophistry this is. There is no such thing as absolute truth. It is all relative. Whatever I want, whatever suits me and profits me, that is truth. Any other view of the matter is sentimental and silly. Why worry about it?"

Crowning of the May Queen at Phillips University, Enid, Oklahoma

But Jesus, ah, how different! He had found truth so vital and sublime that he dedicated his whole life to its expression. He was a veritable personification of it. "I am the way, the truth, and the life." He was shortly to die rather than recant it. The way of life in relation to God and men which he embodied was so true and real and necessary that to give his life for it represented a good investment.

In the courtroom that day, then, there met two cultures, the one conscientious, idealistic, humanitarian; the other brilliant, but pagan and inherently selfish. These contradictory views represented by Jesus and Pilate are typical not only of ancient times. The outward appointments of modern life are far different from New Testament times, but the old struggle between flesh and spirit still surges. That issue is as pressing today as ever in this earth's history.

If men are in any sense a product of their education, then the people we know today have been subjected to differing types of training. We still see some lives devoted to ideals—men and women who consistently and unswervingly drive toward great unselfish objectives which to them are dearer than breath itself. On the other hand we find also those who, in making their choice from life's possibilities, pick the selfish way or the easy way. It is this latter class, especially when its representatives ascend to places of power and influence, which makes the future of society problematical and uncertain. They do not hesitate to make mere tools out of the greatest values of life. The evils, economic, social, and international, which spawn from their unprincipled opportunism, constitute a threat to the very existence of civilization.

A number of influences conspire, of course, to determine the direction of a human character. One might mention the home and neighborhood environment. There is another—education—which cannot shake responsibility. If things go wrong, if orderly government weakens and breaks, if some men are surfeited while others starve, or if youth loses its zest for life just when life should mean the most, then an accounting can rightly be demanded. The index finger of criticism may point at the home, the press, and the theatre, but the school will not be omitted. It will be asked, "Why don't you change this? You have our youth for many years under your guidance. What are you doing with it? Are you preparing it for a vocation, but failing to prepare it for a life? Come, answer, give an account of your stewardship."

No one can take inventory of the school without including higher education. In fact it is there that the objectives and methods of all education are evolved and standardized. In the pedagogical laboratories of our leading colleges and universities are determined the goals and processes which shall govern every stage of education, from the pre-school age onward. Thus higher education makes its mark on American life. Superficially the ivy-clad walls of a university may seem ancient and remote from modern life, but in reality they are determinators in the most far-reaching issues. The spirit and ideals transmitted from our educational centers inevitably seep through to all strata of life.

IT BECOMES pertinent to inquire what American youth has been getting from this process of higher education. For many years university classes were, for the most part, conducted with the subject in mind rather than the student. Little, if any, account was taken of the psychological crises which might arise in a youth's mind when facts which were new and revolutionary to his previous training were presented. Perhaps he came from an environment in home and church which had been extremely conservative. But no allowance was made for this in the classroom. As a consequence many a student swung from one extreme to the other. Shaken loose from a rigid childhood faith, he let go of everything. Morals, as well as faith, became matters of little consequence.

Higher education, particularly from secular sources, had taken its cue pretty largely from the attitude of a scientist engaged in an experiment. All personal bias must be excluded. The facts alone must speak. For purposes of education—as for the pure scientist—it mattered not, morally or socially, what these facts said. The classroom was not concerned with that. The student was given an opportunity to weigh and measure the evidence and accept the inevitable conclusion with complete impartiality.

Thus the student remained without guidance in those related questions which determine a character and furnish a constructive social outlook. Interpretations which might have afforded help in these problems were considered poor form in the classroom. In many cases students would remain with a professor for an entire year without getting so much as an inkling in regard to his own views about the right and wrong involved in the social and philosophic theories considered. Hew to the line, was the policy, and let the chips fall where they may. In other words, make the search for truth thorough, but utterly impersonal, and let the consequences take care of themselves.

This was the type of education which grew up as a contemporary of the scientific method. It was given great vogue by our state universities, which apparently welcomed an approach to truth so unhampered by sectarian conservatism.

Then came the war. Out of the confused ideas of that hectic time there emerged a widespread tendency toward self-examination. Educators shared it. Numbers of them began to doubt the sufficiency of the past methods. Perhaps the cold-blooded presentation of truth, without interpretation, was in a measure responsible for such things as wars and materialism. Might it not be true that to equip youth with knowledge and skill, without giving him at the same time a sense of social responsibility, is a dangerous thing?

Since this awakening came to educators we have been hearing and seeing unusual things in American school life. Of course the deans of our state universities found themselves on rather unfamiliar ground when they undertook to evangelize education. But many of them went manfully to the task. These decided that liberal Christian teaching should be welcomed on the campus. They indicated they would like nothing better than to have schools of religion set up in close proximity to their universities. If it could by any possible means be arranged they would even be glad to effect an organic union with unsectarian religious education and make it a member of the state's educational family.

Since this change in front has come about in a large section of tax-supported education, might it not be well for the church college to take another look at itself and make another survey of its own front yard? Many folks have come to have their doubts about the Christian college. Sometimes it seems to doubt itself. You can't blame it much. It is so ragged and poor and out at the elbow. Folks in that shape are likely to be humble. Many of us have about made up our minds that the church college must be on its last legs. Since the state university has taken up religion what is the use of church colleges anyway?

BEFORE we call the undertaker let us see if there is any reason why this patient should die—except possibly from starvation. Our funeral plans may be a bit premature. Are not the same ideals which secular education is adopting the very ones in which the true Christian college has always gloried? It may be true that some of its instructors have been lured into adopting the same spirit which controlled state education. In such cases there needs to come a change, but in most Christian education the moral and spiritual welfare of the student have been kept clearly in mind. Usually the professor found some means of tempering the wind for those lambs which had been shorn of their childhood conceptions. In contriving this the church college has not sacrificed the incentive to originality and investigation. It has exalted scholarship, but not the cold-blooded kind.

Any institution which has a right to the name Christian must necessarily take cognizance of the individual on the one hand, and of the welfare of soci-

(*Continued on page* 60.)

As The Baptists See Us

By WILLIAM CLAYTON BOWER

Professor of Religious Education in the University of Chicago

This is the second of a series of articles, each written by a leader among the Disciples of Christ, which is being run in "The Baptist," the weekly journal of the Northern Baptist Church, as a means of acquainting its readers with the work of our people, whom they some day may wed. It gives such a clear and comprehensive view of the educational development of the Disciples of Christ that "World Call" felt its own readers could benefit from its perusal as well as enjoy seeing themselves as pictured to others. The article is slightly abridged.

AN OBJECTIVE observer of the education program of the Disciples of Christ would doubtless be impressed by the more or less casual interest which they have taken in education. The Disciples have produced few great scholars. They have developed no outstanding university or theological seminary. They have founded no undergraduate college that ranks with the few distinguished colleges of liberal arts. Doubtless the fundamental reason for this casual attitude is the fact that in addition to their rural ideology, the attention and efforts of the Disciples have been preoccupied with practical concerns such as evangelism and the founding and care of churches. Among a not inconsiderable group there has been a latent, and sometimes active, distrust of higher education; but notwithstanding this casual attitude toward education, there has from the first been a considerable group among the Disciples with a passion for education that has impelled them to idealistic and frequently self-sacrificing efforts in its behalf. This appreciation of education was strong among the early leaders of the movement who clearly perceived the fundamental necessity for a trained leadership in the interpretation and promotion of the beliefs and ideals of the communion. Under the impulsion of this conviction Alexander Campbell organized Buffalo Seminary at Bethany, W. Va., in 1818, a decade after the founding of the Brush Run Church. This institution in 1840 developed into Bethany College. Meanwhile Bacon College was founded from similar motives at Gergetown, Ky. This college was merged with and continues in Transylvania College, whose charter dates from 1798, the oldest college west of the Allegheny Mountains.

In addition to 14 accredited colleges of liberal arts six junior colleges and ten religious foundations of one type or another, in connection with private or state universities, have been established. In all, the Disciples have thirty educational institutions affiliated with their Board of Education. Many other foundations, chiefly because of their local and unplanned origin, had only temporary existences.

Disciple education, in keeping with the individualistic tradition of the movement, has been characterized by radical independence of effort. The establishment of colleges has been the result of local and sporadic initiative and support rather than of a comprehensive brotherhood program. Its boards of control are self-perpetuating bodies and wholly free from ecclesiastical control. Notwithstanding this fact, however, Disciple colleges show a remarkable conformity to type due to the imitation of patterns set by the earliest institutions and the large degree to which administrators and instructors have been drawn from the older Disciple foundations.

In recent years, however, a greater degree of cooperation has grown up among Disciple colleges. After two tentative attempts a Board of Education, with headquarters at Indianapolis, was organized in 1914. Under its leadership noteworthy progress has been made in education by the Disciples. An interest in and appreciation of education is being diffused throughout the brotherhood. Some definite structure and plan have appeared in the form of an educational program. Gifts to education have increased 400 per cent in the fifteen years since the board was organized. Through these developments a period of radical individualism has been succeeded by a period of cooperation. Under the leadership of this board the Disciples were the first of any communion to make a scientific and comprehensive survey of their colleges as a basis for a cooperative education program.

Contributions to Christian Education

Notwithstanding these individualistic, spasmodic and casual characteristics, the Disciples have made several unique contributions to Christian education in America. One of these is the emphasis which their colleges place upon religion and the Bible in the college curriculum. Quantitatively, the courses in Bible rank second only to English, whereas in the typical American college courses in Bible and religion rank seventeenth or eighteenth. In practically all Disciple colleges courses in Bible are required for graduation. In keeping with this characteristic there is a positive religious atmosphere in the typical Disciple college.

A second unique contribution of Disciple education is the emphasis which it has placed upon religious education in the technical sense of preparing persons to teach religion. The oldest chairs to be established

in this field were at the Southern Baptist Theological Seminary at Louisville, Ky., in 1906, and at the College of the Bible at Lexington, Ky., in 1909, under the oldest nomenclature of chairs of Sunday school pedagogy, though previously courses in religious education adjunct to other departments had been offered in the University of Chicago. Since the founding of the chair in the College of the Bible, similar chairs have been established in one college after another, until at the present time there is no accredited Disciple college which does not have a chair or department of religious education or offer courses in this subject. In several of these colleges it is now possible for a student to major for his A.B. degree in religious education. The earlier endowments for these chairs were provided by the Bible school department of the brotherhood missionary society; this function has recently been assumed by the Board of Education.

One of the most significant recent developments in religious education among the Disciples has been the organization of the various phases of the work of their missionary program upon a religious education basis through a central coordinating body known as the curriculum committee, organized last year. The departments of missionary education, missionary giving, promotion and evangelism are represented by appointees to this central body which acts as a body of clearance and recommendation regarding policy to the administrative committee of the United Christian Missionary Society. The implications of this new program are far-reaching.

A third unique contribution of Disciple education has been the initiative in establishing Bible chairs in connection with state universities. Some of these, like the Bible College of Missouri, have developed into union schools of religion.

The Disciples were also first to establish a graduate College of Missions, at Indianapolis, for the specialized training of missionaries, in accord with the recommendation of the commission of five of the Edinburgh Missionary Conference.

Theory of Ministerial Training

The disciples have held to a theory of ministerial training which is the direct outgrowth of their traditional non-theological attitude and of their reaction against creedal confessions and ecclesiasticism. They have held that the minister is best trained by a thorough grounding in the natural and social sciences, in literature, in history, and in philosophy, and by a thorough acquaintance with the Bible. As a consequence they have not developed theological seminaries, but have depended chiefly upon training in the fundamental disciplines such as might be had in the college of liberal arts and upon the relatively extensive courses in Biblical content and history.

They have, however, increasingly felt the need of carrying ministerial education to the graduate level. In response to this need several semi-graduate seminaries have developed in connection with Disciple colleges. In these the emphasis upon the Bible has been supreme, reluctant admission being accorded to the more formal and systematic theological courses.

The greatest limitations of Disciple education have been in its long-continued individualism and consequent lack of constructive planning (now happily yielding to a cordial spirit of cooperation), in its lack of adequate financial support, and in a tardy appreciation of higher education with its fringe of distrust. Most of the colleges were founded in rural communities with a local clientele and meager financial resources. Not a few of these are feeling acutely the pressure of the contemporaneous trends in education upon the small, isolated college. A few located in cities are developing into municipal universities, as in the case of Butler, Drake and Texas Christian.

The new administration building on the new campus at Atlantic Christian College, Wilson, North Carolina

Surveying Our Ministry

Their Training and its Value to Them

The June issue of "World Call" carried an article entitled "Do Figures Ever Lie?" It contained certain figures with respect to the number and size of our churches, and to the number of our ministers. The figures presented were taken from the thesis "A Study of the Education of Ministers of Disciples of Christ" by Riley B. Montgomery of Yale University, who presented it for his Doctor's Degree. The Board of Education assisted Dr. Montgomery in gathering the data. The statistics regarding the number of our churches and ministers were so startling as to arouse widespread interest and comment. We present herewith other figures taken from this same study having to do with the training of ministers of Disciples of Christ

WHAT academic training have our ministers had? In an effort to get reliable figures on this, all our state and regional secretaries of the United States were asked to submit data regarding the education of each man in his particular area who is listed as a preacher. Every one of them complied with the request. The figures cover not only those who are doing regular preaching, but those who are doing part-time preaching, likewise those engaged in evangelistic, missionary and educational work. The educational status of our ministry throughout the United States as given by the state secretaries is as follows:

Preachers having college degrees	56.6 per cent
Preachers having postgraduate training*	11.1 per cent
Preachers having high school and some college education	29.6 per cent
Preachers having only grade school education	13.8 per cent

Another study was made which confined itself to those individuals who are giving all their time to the ministry—that is, it did not include men who are retired or men who are in business and preaching occasionally. It was impossible to get figures covering each of these individuals, but statistics were gathered from a large number of men which number was checked and rechecked until it seemed evident that a good cross section had been obtained. This second study shows the following:

	Per cent
College degrees	66.2
Postgraduate training*	37.8
College but no degree	20.4
No college	13.4

What do the preachers think of their college training? A sincere attempt was made by means of questions, which the preachers answered, to determine what they actually thought of the training which they received. What subjects in college were most helpful? What subjects were of least value? What college activities outside of the classroom were most helpful? What activities contributed least to their preparation? What influences in college counted for most? Their replies to these and similar questions are not only interesting, but highly illuminating.

To the question, "What studies have been found most valuable to you in the work of a minister?" the preachers listed a total of thirty-five courses or departments of study which they considered valuable in their preparation. When these subjects are listed according to the frequency with which they are mentioned, we find that the following subjects given in the following order are considered most important in ministerial training by ministers themselves:

1. Biblical courses
2. English
3. Religious Education
4. Missions and Comparative Religions
5. History
6. Psychology
7. Sociology
8. Philosophy
9. Education
10. Physical sciences
11. Languages
12. Economics

To the question, "What courses do you find of least value to you in the work as a minister?" some surprising answers were given. The subject standing at the top of this list as of least value is ancient languages, and next to the top is

A view of one of the famous Drake relays at Des Moines, Iowa

*The percentage of postgraduate degrees duplicate the college degrees and should not be added in total percentage.

mathematics. Of the men who listed ancient languages of little or no value 39.7 per cent specified Greek, 34.7 per cent Hebrew and 25.6 per cent Latin. They were asked to give their reasons why they so listed these subjects, and they were practically unanimous in saying that the ancient languages were of "no practical use." The feeling was expressed that "the light is not worth the candle." However, it should be said that a large number of men listed ancient languages and mathematics as being very valuable, and it is to be further noted that the men who have had the most training put the highest evaluation on these subjects.

Looking across the "Quad" at the University of Missouri where the Bible College of Missouri is maintained

The ministers were requested to give appraisement as to the value of the following extracurricular activities and agencies:

Sunday School	Ministerial Association
Personal Work	Prayer Meetings
Lectureships	Informal Discussions
Y. M. C. A.	Contacts with Faculty
Visiting Preachers	Social Life
Christian Endeavor	Debating Teams
Friendships	Literary Clubs
Library	Dramatics
Student Volunteer	Student Government
Chapel	Honor System
Literary Societies	Glee Club
Practice in Religious Work	Coeducation
Fraternities	Lyceum Courses
Athletics	

Here again some very surprising results were obtained. Those activities which stood highest in the list together with the percentages of those placing them as such are as follows:

Friendships formed	68.5 per cent
Contacts with faculty	65.0 per cent
Practice in Religious Work	62.0 per cent
Library	55.8 per cent
Social Life	50.8 per cent

It is equally interesting to know what stood at the bottom of the list. Those activities which were considered of least value together with the percentages listing them as such are as follows:

Fraternities	50.8 per cent
Athletics	47.3 per cent
Y. M. C. A.	46.9 per cent
Student Government	35.0 per cent
Sunday School	27.0 per cent

The ministers were requested to indicate after each course they listed as valuable, which of the following factors contributed most to making it valuable.

1. The content of the course itself
2. The method of instruction
3. The personality of the teachers
4. The personnel of the class
5. Personal inclination, or aptitude

The answers to this question show clearly the two factors that outran all others, namely, the content of the course and the personality of the teacher. The ministers listed these factors in order of their importance as follows:

1. Content of the course itself
2. Personality of the teachers
3. Method of instruction
4. Personal inclination or aptitude
5. Personnel of the class

Thus it appears that the great things about a college curriculum are the subject matter taught, the men and women who teach and the methods of instruction.

The Latest Word from China

ALTHOUGH it is difficult to give any definite information regarding the situation in China because of the rapidly changing conditions, the last word to reach the foreign department of the United Society before this issue goes to press is to the effect that virtually all foreigners have left Nanking, the scene of the most severe civil strife, and are safe in Shanghai. No direct word has been received yet from our mission, but a wire from the Presbyterian Board in New York confirms press reports, adding that all the University of Nanking faculty except two have left the city. As far as is known, the missionaries in Nanking are the only ones reported to have left their station. Luchowfu and Wuhu are not in the immediate disturbed area. The station at Chuchow, thirty miles north of Nanking, seems to be the center of fighting between the nationalist and rebel troops. There are no missionaries at Chuchow, the work there being in charge of Chinese Christian leaders.

While all China is in a general unsettled condition the immediate cause of fighting around Nanking is the effort of rebel forces to overthrow President Chiang Kai-Shek and his nationalist government. The civil war is centering now about Nanking, the new capital of the country, where the Disciples of Christ have 18 missionaries at work in six centers, the Drum Tower Center, Christian Girls' School, South Gate Center, Nanking University, Ginling College, and the Bible Teachers' Training School.

What One School Has Given the World

Results at the Southern Christian Institute

By J. B. LEHMAN

Principal Southern Christian Institute, Edwards, Mississippi

By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit.

IN THE end, every school must be judged by the kind of men and women it sends forth into the world. They are what the school made them. They are the product of the spirit of the school; and the teachers of the school make the spirit of the school. A school cannot be judged by a few exceptional students. It must be judged by the rank and file of students.

We are glad to have the Southern Christian Institute at Edwards, Mississippi, judged by that standard, and we are proud to show the fruit it has borne through the years. When I had been in the work a few years I was surprised to see that both the white and the colored people were holding me accountable for any fault in any of our students and were ready to give me all the credit for any good thing that any of them accomplished. At first I said it was unfair to me and the students; but when they would not change I began to feel that possibly I ought to give the matter serious consideration. And then I said, "All right, I will accept the challenge. We will put into the school such a spirit that will make of our young people the characters that they should be." This made it necessary for us to regard the moral and spiritual development of these young people as much a part of their education as the various subjects of their school course. This necessitated our having a definite course of discipline as a part of the school.

The Record

During the past thirty-five years we have graduated a few less than two hundred Negro students. Of this number there is scarcely a half score that are not now at the head of the church work of their community. The first graduate was Nathan S. Taylor who studied law and practiced in Greenville, Mississippi, then went to Chicago where he is now assistant United States attorney and has charge of the bonding department. He preaches at times and is an elder in the Oakwood Boulevard Church.

Thirteen of our graduates have been sent to the foreign mission field by our board, or supported by it or by some missionary agency. These are Louis S. Thomas, Arnold N. Shirley, Henry Cotterell, Charles S. Shirley, J. Gordon Hay, Eric Hunt, Wheeler C. Darby, and Edwin J. Robertson who went to Jamaica, and Jacob Kenoly, Mrs. Lulu G. Smith, Harry G. Smith, Robert A. Gooden, Thomas Bambesa Kalana who went to Africa.

Twelve of our graduates have become general workers in our own brotherhood or for other religious bodies or Y. M. C. A., or Y. W. C. A. These are Patrick Henry Moss, I. C. Franklin, Leonidas D. Buchanan, D. Arthur Cook, Rosa V. Brown Grubbs, Presley Buroughs, P. A. Gray, Jr., Vance G. Smith. Cynthia T. Yarber and Bessie Chandler. The last named just took postgraduate work here.

Twenty of our young men have become ministers and state workers; ten young women are ministers' wives and seventy-five are teachers in our schools or in state schools. Most of these young people have made a reasonably good success and some have done an outstanding work. To their number could be added a very large list of those who did not complete the requirements for graduation but are doing fine work as ministers, evangelists and teachers.

No graduate or any boarding student, that remained at Southern Christian Institute more than a year, was ever arrested and convicted. We know of none that are not making an honorable living by honest work. When we see how the great majority of the girls have married and are raising good families, and remember how unprotected the Negro woman is, we see what an achievement we have reached. Our young folks are modest and seek to win out by real achievement, not by the drive of propaganda. They are what a group of people who want to build a new civilization on the foundation of eternal truth should be, though many of them have their personal faults and show mistaken judgment.

We recently sent a sketch of the work of every one of our graduates to Dr. Charles S. Medbury of Des Moines, Iowa, and he wrote us:

"I want to thank you for sending me the statement concerning the record of your graduates. I think it is one of the most remarkable exhibits of results in Christian service that I have ever seen. It is already in the hands of the leader of one of our missionary divisions as a background for study in this month's meeting. I shall use it in many ways and many places. That record alone must be to you and Sister Lehman a perfectly wonderful source of gratification. You have sacrificed much but God has rewarded you."

Southern University Library

Part of the inspiring group at a youth convention held in Manila, Philippine Islands

Presenting Christ in a Catholic Land

By E. K. HIGDON

THE people of the Philippine Islands are predominantly Roman Catholic in their religious faith. For four centuries they have had a knowledge of God and of Jesus. The Christian teaching and tradition is a vital part of Filipino life. Even a surface examination of such facts as the position of women, the standards of morality, and the forms of worship in non-Christian lands reveals, by contrast, the beneficent work of Christianity in the Philippines.

What justification do we have for carrying on an Evangelical program in a land like this? Speaking to 550 Catholic missionaries, representing 60 organizations and 23 nationalities, Father Pierre Charles, S. J., secretary of La Semaine de Louvain, in the opening address of the 1927 meeting of that organization, explained the three main factors which dictate Protestant missionary policy today. He pointed first to the rapid increase of converts to the Evangelical faith and said that the International Missionary Council and the Protestant missionary societies "are deliberately planning and putting into practice the speedy and intensive training of a native élite capable of assuming responsibility and authority as soon as possible." He urged the Catholic missionaries to follow that policy.

The second factor, said Father Charles, is our appeal to the educated class. He declared that Gandhi has learned from Protestant books all he knows of Christianity, and said that it is the Protestants "who have mobilized Booker T. Washington, and Aggrey, and Moton, and Salomon Plattje, and Toyohito Kagawa and Wellington Koo."

The third factor relates to Protestant policy in the face of racial self-expression and national aspiration, namely, "that of increasingly giving authority into the hands of the indigenous church." Father Charles thinks his fellow churchmen should watch this policy carefully, and he appears with reservations to approve it.

In this clear-cut exposition of the mission work of Evangelical churches, we see a threefold justification for the presence, activities, and influence of the Protestant movement in a country like the Philippines. First, the conversion and training of capable young men and women to assume responsibility and authority in the church; second, the appeal to university and college students and graduates through the Bible, Christian literature, and the dynamic presentation of Jesus himself as the center and heart of Christianity; and, third, the development of a church which shall meet the desire and need for racial and national self-expression.

Neither of these three factors has had a vital place in the world-wide missionary policy of the Catholic church until quite recently; not one of them had been seriously considered in the Philippines until under the stimulus of the Evangelical program steps along the lines here laid down were taken a few years ago. This paper deals with the methods of approach likely to secure the best results in carrying out these

policies; in making the power of Jesus effective in the individual's struggle to attain character; and in releasing into our social life the dynamic of Christian love and sacrifice. The discussion takes up the difficulties and the favorable elements in the situation and suggests some methods of approach.

The Roman Catholic church possesses the power of numbers and of wealth. Of the twelve million people in the Philippines more than nine million are nominally Catholic. They outnumber the Evangelicals fifty to one. Their wealth also constitutes an important element of their strength. Within the last five years in the city of Manila, the church has spent $10,000,000 for school buildings alone. The money of the country is in the hands of the Catholic Christians.

Roman Catholicism, woven into the thought and daily life of the people for four centuries, forms the warp and woof of Filipino history, culture and social relations. They see all life against the background of the church. Practically every interest centers in this one powerful institution. The rising spirit of nationalism, engendering a feeling of resentment against the United States government is also evident in the fear that the Evangelical church is or may become an instrument of American rule, a fear which Catholic leaders take no pains to dissipate. The priests capitalize this sentiment and present the Catholic faith as the national religion.

The mass of the people, overlooking the fact that the Catholic church works through several missionary

Crumbling Romanism in the Philippine Islands. When the tin roof fell in, it was used to build a little chapel on the inside of the former church at Dingras, Philippine Islands

orders and not knowing of the Encyclical, Rerum Ecclesiae, issued by the present Pope in 1926 in which he makes it quite plain that he will have no more of the quarreling and disharmony that has in some fields characterized their work, and gravely reminds the missionary leaders that the division of territory is in his hands—the mass of the people believe that the Catholic forces, centralized in a powerful church act as a unit in both their defensive and aggressive work. They also think that the Protestant divisions constitute a strong argument against the Evangelical message. The fact that there is not complete agreement among the various Catholic orders does not justify the divided state of our own forces. The Evangelical Christians, even though they cooperate through the Council of Religious Education and the National Christian Council must bear the stigma of being hopelessly divided. This constitutes one of the greatest obstacles in the way of our approach to the people.

E. K. Higdon and a Bible study group, all Catholics but three

The confessional exerts a determining influence in the life of the people. Men in business and in government who confess infrequently, if at all, find their policies influenced in no small measure by their wives or mothers or daughters who do not conscientiously attend confessional. For example, in most districts no candidate for public office would dare admit that he is non-Catholic.

Another difficulty looming large in the way of our approach is the dogma reenforced through constant reiteration that there is no salvation outside of the Catholic church. It is considered a sin to read the Protestant Bible or to attend an Evangelical service.

The chief obstacles, then, in the way of the Evangelical churches are: the Catholic power of wealth and numbers; the hold of the church upon the people through their history, culture and social relations; the weakness of denominationalism; the influence of the confessional; and the dogma that all non-Catholics are lost.

For almost thirty years the public schools have been giving a general culture which tends to undermine the influence of the dogmas of the Catholic church and to challenge its methods of work and worship. At present there are approximately three million people of school age in the Philippines of whom more than a million are in school. Furthermore, hundreds of thousands of children not now in school have finished part of the work but for various reasons have

dropped out. Just as rapidly as it can do so the government is enlarging its teaching force and increasing the number of its buildings in order to provide education for all. As a result of this general education the youth have begun to question many of the teachings and practices of the church and as schooling becomes more widespread, the doubts and questionings are sure to become more general. The Catholic church has failed to keep abreast of the student movement and has lost the interest, if not the respect, of a considerable portion of that group. The Evangelical churches have made special appeal to the student class, and are now favorably known because of their efforts to help young people in their religious perplexities.

Another aspect of the present situation due directly to the educational system is the open-minded attitude of thousands of young men and young women in the high schools and colleges. These students are learning that real education is a search for truth in every field of human experience and that no one who closes his mind on so important a subject as religion and refuses to admit new light can be called educated. These young people want to be known as scientifically minded. Hundreds of them join Bible discussion groups and thousands of them attend lectures and sermons to learn more perfectly of Jesus and his way of life. Here is a wonderful opportunity for us to present Christ as one who approves of the search for truth, sympathizes with young people in the doubts and questions which arise in the course of that quest, and through it all reveals himself as the highest expression of God's truth for them. The Evangelical forces have this great opportunity; they have only begun to avail themselves of it.

Another liberalizing force is the Independent or Aglipay Movement launched a quarter of a century ago by a young Filipino priest who became the first archbishop. He broke away from the Catholic church and secured a following of about a million and a half. Their priests marry. This church owes no allegiance to the Pope; takes no instructions from him. Having broken with the old church many of these people are willing to listen to truth from any quarter. As a consequence Evangelical teachings are well received in those communities where the Aglipay Movement has had its strength.

Through the Masonic order, the Y. M. C. A. and similar organizations a large number of men become acquainted with the Bible and with the ethics of Jesus. Membership in these organizations encourages open-mindedness and thus produces a fertile field for our work. Of course the Catholic church is bitter in its opposition to the Masonic order and to the Y. M. C. A. because it realizes that they weaken its hold upon its men.

In addition to these factors, favorable to the work of the Evangelicals, there is a fine opportunity among a large and influential body of well-educated, liberal, nominal Catholics, many of whom have been educated abroad. College deans, university professors, lawyers, judges, newspapermen and others sympathize largely with the work we are doing. Furthermore, there is a considerable number of educated Filipinos who have no church membership but hold to the cardinal teachings of Jesus. The time has come for Christian leaders to give serious attention to these men and women.

From the very beginning of their history in the Philippines the Protestant churches have emphasized the social message of the gospel. Hospitals and dispensaries; Boy Scouts and Camp Fire Girls; service for prisoners, for the poor, for lepers; relief and encouragement in times of disaster, all this has deeply impressed the people and has won the respect and sympathy of thousands.

But by far the most powerful influence in winning people has been the private life and character of Protestant Christians and their public stand on moral issues. This example has been so strong that it is generally recognized among Catholics now that if one wishes to join an Evangelical church, he must cease drinking and gambling. The lives both of the leadership and of the membership of the churches have furnished the strongest kind of testimony to the effectiveness of their message. Evangelicals also have a good record in the matter of public morals. The fight against alcoholism was started and carried on almost entirely by them; protests against the public dance hall and prostitution come largely from the same source; campaigns against the cockpit and other forms of gambling originate with the Protestants. It is only in recent years that the more progressive priests and Catholic lay associations have taken active part in reform work.

The favorable elements, therefore, are: the general culture due to education; the scientific attitude of mind coming from the same source; the liberalizing influence of the Aglipay church, the Masonic and other fraternal orders, and the Y. M. C. A.; the presence of a large and influential body of educated, liberal, nominal Catholics, and of a considerable number of educated people who have no church membership but believe in God; the impression made by our social service; and the example of the clean, moral lives of Evangelical Christians and their well-known attitude on matters of public morals.

The Pension Fund Reviews the Year

Laymen Labor for Preachers' Pension

SUBMERGED, frequently, in daily detail and tedious routine, it is gratifying to Pension Fund workers and friends of the movement over the country to review the attainments at the close of the year and to pause for a look ahead. Those connected with the fund, from the Trustees to the voluntary county committee members, have been unceasing in their efforts. Through them the actual operation of the system is a year nearer accomplishment.

During 1929, not only was the minimum of 2,500 preachers enrolled to cooperate in the pension plan, but the figure had mounted to 2,800. The appointment of regional supervisors and the organization of state committees have gone forward steadily. In turn, the states have been organized into district and county committees, composed, like the state committees, of business men who are eager to see the Pension Fund in operation. In many cases, organization is extended to city and congregational committees so that every church will have an opportunity to enlist in the system through its own representatives.

The enrollment of the churches is now going forward and it is hoped that the 2,500 churches needed to launch the pension plan will have been completed soon.

Aside from this organizational work, the Trustees of the Fund have been cooperating each month to make plans and to discuss developments. Harry H. Rogers of Tulsa, Oklahoma, in August, accepted the presidency of the Fund's board of trustees and W. R. Warren, editor of WORLD CALL, relinquished his editorial duties to give his full time to the Pension Fund as executive vice-president. Trustees added to the board during 1929 were Harry H. Rogers, president of the Exchange National Bank of Tulsa, Oklahoma, W. V. Crew, a business man of Dayton, Ohio, and Clarence E. Lemmon, pastor of Hamilton Avenue Church, St. Louis. As the year ends eleven business men and four ministers are serving as Trustees.

Another important territory was organized for the Pension Fund movement when business men's committees were formed in Texas and Oklahoma during the last weeks of 1929. Close on the heels of these two strongholds is Kentucky which, under the general chairmanship of E. S. Jouett of Louisville, now has its district committees well organized with many county committees already at work. Florida is another Dixie state to report decided progress in forming pension committees under the chairmanship of Judge W. K. Whitfield of Orlando. Judge Whitfield was formerly an elder in Union Avenue Church, St. Louis, and for many years has been prominent in the activities of Disciples of Christ, as well as in the life insurance field.

Reports from the regional representatives of the Pension Fund tell of encouraging progress in all corners of the country. E. V. Stivers in the Northwest has recently had almost nightly appointments with church boards which have been considering the plan favorably. W. S. Stallings in the Southeast has been busy with the details of organization in his region. With the backing of a group of strong, capable business men, he is confident that the church enlistment will steadily continue.

A. D. Harmon, regional director of the west central states, has also been active. Ten ministers recently met with him in Mexico, Missouri. Five were in favor of the pension system and five, he knew, were still hazy on certain salient points. One who had not signed a ministerial enrollment card brought a prominent insurance man with him and he, with the preachers, asked questions until every point in the plan was thrashed out. The last doubts of the five ministers

President Hoover's Attitude on Pensions for Ministers

THE WHITE HOUSE,
WASHINGTON

September 7, 1929.

The nature of the work of the ministers of our churches precludes the thought and usually the possibility that they should themselves provide for their old age. The provision of some form of retirement pension is a duty owed to them by the congregations and public they have unselfishly served. Experience and actuarial knowledge are needed to avoid practical financial difficulties; but where these have been utilized, the pensioning of ministers should be generously supported.

Herbert Hoover

were finally dispelled and all five signed the cards to support the system.

Mr. Harmon stresses the spiritual values that arose from this debate. Not only were the material points settled satisfactorily, but doubts concerning the pension system's value in strengthening both ministers and congregations were likewise brought into the open and decidedly favorably. The five who signed their cards, and the insurance man who attended the meeting, were unanimous in their enthusiasm and agreement to support the plan.

In Franklin, Indiana, on the evening of November 25, the pension movement was given a rousing reception in Johnson County when delegations from fifteen churches met with Merle Sidener, chairman of the Indiana committee, and Bert Wilson, regional representative of the Trustees of the Fund. George White, one of Johnson County's leading lawyers and chairman of the county pension committee, and LeRoy Carter, minister of the Tabernacle Church, Franklin, were in charge of the meeting. Mr. Sidener emphasized the responsibility of churches to bring the gospel of Jesus Christ into a world of high-speed pressure of modern days, after which Mr. Wilson explained the provisions of the plan and conducted a forum.

The district chairmen of Texas, Oklahoma and Kentucky, as recently reported by the regional representatives, are as follows:

Texas: District 1, Amarillo Area, Ed S. McKinney, Amarillo; District 2, Wichita Falls Area, Harry Hines, Wichita Falls; District 3, Fort Worth Area, F. G. Jones, Fort Worth; District 4, Sherman-Bonham-Paris Area, Judge Jesse F. Holt, Sherman; District 5, Palestine-Jacksonville-Marshall Area, B. W. Proctor, Palestine; District 6, Dallas Area, Loyd Smith, Dallas; District 7, Waco Area, Dr. J. Riley Harris, Waco; District 8, Houston-Beaumont Area, John O. Douglas, Houston; District 9, Austin-San Antonio Area, Dave C. Reed, Austin; District 10, Corpus Christi Area, W. O. Dallas, Corpus Christi; District 11, Brownwood-San Angelo-Comanche Area, chairman to be appointed; District 12, El Paso-Marfa Area, churches to be visited by special appointments.

Oklahoma: State chairman, Frank Buttram, Oklahoma City; District 1, Tulsa Area, Charles O. Lee, Tulsa; District 2, Oklahoma City-Enid Area, George W. Hilderbrandt, Oklahoma City; District 3, Woodward Area, R. B. Yadon, Woodward; District 4, Chickasha-Lawton Area, Judge Alger Melton, Chickasha; District 5, McAlester-Durant Area, Judge Thomas P. Holt, Ada.

Kentucky: State chairman, E. S. Jouett, Louisville; District 1, West Kentucky, Judge J. W. Gates, Princeton; District 2, Louisville Area, Oscar Ewing, Louisville; District 3, Blue Grass Area, Harlie L. Smith, Lexington.

The Toronto Convention

THERE will be held June 23-29, 1930, in Toronto, one of the most unique conventions ever held by the International Council of Religious Education. Its theme is "Go Teach" and its sub-theme is the striking sentence—"Every Church a School in Christian Living."

While the Toronto Convention will be the eighteenth such assembly of church school forces of North America, it will be more than just a convention. This gathering is peculiarly related to the unfulfilled commission of our Lord, since it marks the nineteenth centennial of Pentecost. It is a sesquicentennial convention of the Sunday school movement, closing a century and a half of growth and expansion since the day the movement was started in England by Robert Raikes. It is the second convention of the International Council closing an eight-year period of remarkable development. Due to recent reorganization it finds the agencies of religious education unified, equipped and manned as never before. In a strategic timeliness the Toronto Convention is altogether unique.

It is unique in purpose. It is being called, not just because it is time for another convention, but because the day has arrived for a great cooperative forward movement in religious education. Such a program can emerge only from the united counsel of multitudes of church school workers. In addition to the inspiration and fellowship always provided by such gatherings, Toronto will undertake to clarify aims, to evaluate present programs, to face unmet needs and to formulate definitely great emphases to be stressed in religious education during the next quadrennium. Rather than being itself merely a program it is a program building enterprise.

It will be unique in personnel. Obviously its purpose calls for a selected and qualified body of reputable delegates rather than for a mere mass assembly. Much of its creative and constructive work will be done by seminar and conference groups. This personnel must be carefully selected as their findings will shape the council's program for the ensuing four years. All delegates, therefore, are expected to register well in advance, to engage in pre-convention discussion and study groups in their own churches and to enroll in conference groups in which they can participate.

Pre-convention discussion outlines providing material for five workers' conferences may be secured for the asking. These programs enable local workers, whether they attend the convention at Toronto or not, to have a place in the program making. With the findings of groups reported on blanks provided, the convention committee at Toronto will be enabled to take account of suggestions in shaping the four-year program to be launched there.

Disciples of Christ have many leaders in the field of religious education who will be in attendance. The quota for our brotherhood is 425.

What is *the Future* of Missionary Work in China?

By SEARLE BATES

Professor in Nanking University

A street in Luchowfu, one of our most remote mission stations. The sign extending across the narrow street reads: "Ten thousand good wishes from a lumber yard," an example of modern advertising in China

THE total roll of Protestants in China amounts to some 400,000 persons, about one in a thousand of the population. Although this body has unusual strength and influence in some directions, largely because it has representatives and associates among the trained and experienced leaders of the Chinese people, it is deplorably weak in many respects. Poverty of most of the local churches is extreme; a scant half of the membership is really literate.

A majority of the Chinese Christians are so strongly surrounded by the old practices and standards, even in their own families, that it is unbelievably hard for them to grow far within a generation. Chinese society permits little of individual or even of group liberty; and the restraints of social pressure, family domination, and cautious custom practically prohibit the clean break and fresh start which is our western concept of repentance. Only the slower personal and educational influences can bring widespread change of a kind worth while. That means long, extensive, persistent effort, with relatively few results that can be measured in the earlier parts of the process. You cannot see the leaven working, certainly not from the outside.

Specifically, the place of missionary effort can be seen in three chief phases of the Christian task in China. First, there is a vast amount of pioneer work to be done, which a full generation will hardly begin. Very little of it can be undertaken by Chinese Christians unaided, for they must struggle hard for their own existence. There are areas of thousands of square miles without a single church, and millions of persons who have never heard a Christian preacher. Here are still the greatest untouched fields of the earth, and but for our efforts they will long remain untouched.

Second, in the better developed congregations and in the more general services of organization, publication, cooperation of many kinds, experimentation, and adaptation of the heritage and achievements of western churches, there are many places in which the help of missionaries and mission funds is greatly needed and desired. Numerous efforts would have to

be abandoned immediately without such help; others would be tardy and limited if it were withheld. In all enterprises of this class, successful assistance must be on a basis of cooperation amid many hindering and conflicting influences, a task which demands high personal qualities among missionaries and among Chinese leaders, qualities that are not in every case adequate on either side.

Yet some of the most hopeful progress, as well as of the most perplexing strain, lies in this field. Adolescence is hard on the whole family, but it's no time to break up. Much of the reward of past devotion will be won by faithfulness in these and coming years.

Christian institutions, especially schools and hospitals, are a third element in the missionary program. They are prominent in service rendered, in fruitage of life, in cost to maintain, and in problems arising out of their nature as semi-public, semi-technical enterprises. Doubtless they will be less distinctive than in the past, when they showed the way to a slumbering country; yet the problems of ignorance and disease have scarcely been scratched, and with the most favorable view that the facts can support, there will be appalling need for at least fifty years. Non-Christian schools, government and private alike, are utterly inadequate in quantity, in spirit and character, and in educational thoroughness. Important cities, to say nothing of vast provincial areas, have no real hospitals; and competent private practitioners are scarcely known. For schools and hospitals alike, it is pitifully impossible to find personnel with the necessary character and training or means to provide equipment and current budget among a poverty-stricken people. Approval of a desire on the part of "Young China" to remedy this situation, and of natural pride in beginnings now in prospect, should not obscure the fact that there is very little of real achievement.

Because of their prominence and public aspects, Chinese direction and staff will need to be heavily predominant in schools and hospitals; and the questions of connection with churches, relations with the government, and influences from non-Christian surroundings will remain difficult. Yet much of the best life of the Christian movement in China works in these institutions; many of the best workers and leaders in various fields come from them; and Christians will continue to find in them the ways of healing, teaching, and preaching which supplement the churches in demonstrating the whole gospel and in building up a stronger Christian community. The need for well-trained and fine-spirited missionary teachers and doctors and nurses is unfailing, and the demands upon them are increasingly rigorous.

The Christian movement in China is a growing, struggling enterprise, continually developing within itself and in relation to its powerful non-Christian environment. The future can be mapped only by the ignorant and the rash. But there is life here that will not perish, and leadership of promise. Opportunities of growth in numbers, and even the general quality of spirit to be attained in this century, still depend in considerable measure upon faithful, brotherly aid from the larger and stronger family of western Christians.

Above all, there are human needs and human worth, alike on a vast scale. To them a true Christian cannot be indifferent, and those who have faith in God and in man will respond gladly, confident in the achievement of him who has overcome the world.

The New and the Old

What has the Old Year been to me?
A spectre from which I cannot flee
  To stalk me along the way I take?
  Will my steps grow weary and my spirit break
E'er I enter into the year to be?

And what of the New as its days unfold?
Will it be like a funeral urn, to hold
  The paltry dust of a burned-out hope,
  A thing of sorrow I dare not ope,
A thing of ashes lifeless and cold?

The Years are mine to make or to mar.
'Tis mine to follow after the Star
  That leads where hope is born anew.
  O Garden of Time, I turn to you
For perfume, for my alabaster jar.

GEORGE E. MILLER.

Damoh, C. P., India.

Listening In on the World

BY JAMES A. CRAIN

Secretary Board of Temperance and Social Welfare, Disciples of Christ

A RENUNCIATION that will "stand out in future history as marking as definite a change in international relations as any ever chronicled" is the way William Philip Simms, foreign editor of the Scripps-Howard newspapers characterizes President Hoover's willingness to accept naval parity with Great Britain. From the beginning of history sea-power has been one of the bulwarks of empire. For the past three centuries Great Britain has been mistress of the seas, defeating in turn every nation which challenged her supremacy. The last to challenge that supremacy was Germany. The end of the conflict saw the German navy humbled, but Britain herself was exhausted. On the other hand, the United States was richer and more powerful than ever before in her history. Under the old order of things she had but to build ships and the empire of the seas would be hers. Britain could not afford to compete with her. American "big navy" advocates saw their opportunity and introduced a bill providing for the construction of seventy-two ships at a cost of seven hundred and fifty million dollars. That bill was defeated by the opposition of the American people, and now the President of the United States publicly declares that we seek no more than naval parity and that we are willing to accept as low a limit on armaments as the nations will agree to. That any nation should forego grabbing what is virtually already in its hands constitutes a renunciation of power which is unparalleled in history.

How deeply seated is the war idea is evidenced in that part of the President's Armistice Day address in which he pleads for the freedom of food ships during war times. So accustomed have we become to the idea that war is inevitable that after we have solemnly renounced it and have declared that we will not resort to it for the settlement of any controversy, whatever its origin, we still find ourselves thinking in the old thought-patterns and proposing new rules for the game we have repudiated. Only a few paragraphs before, the President declares that we refused to enter the League of Nations because of its sanction of force. That road, he says, we refuse to travel. Why then make a new rule for the war game? Fifty-six of the leading nations of the world are signatories to the Kellogg Pact outlawing war. That ought to make food ships safe enough.

T. R. was known as our "trust busting" president. In that colorful personality was dramatized the protest of the last quarter of the 19th century against an aggressive industrialism which threatened the placid existence of a nation still predominantly agricultural. Out of that protest grew the Sherman Anti-Trust Law and the Clayton Act, together with a mass of concurrent legislation by the States. Within less than a decade after the death of the "trust buster" we have developed giant combines of a magnitude never dreamed of by that doughty warrior. We have completely reversed our economic philosophy. Whereas we once denounced trusts as immoral and illegal, they have now become the accepted economic procedure. Not only have the railroads, express companies, steel corporations and oil "octopuses" pioneered the field, but the device has been applied to every field of industry and commerce. The corner grocery has become a chain store, a unit in a nation-wide system. The community drug store is no longer a local institution, but belongs to a chain with headquarters in Chicago or New York. More than half of the bread we eat is baked by the bread trust. Not even the lowly "hamburger stand" has escaped, for a midwest corporation capitalized at $11,000,000 strings its "white castles" from coast to coast. Woolworth, Kresge and a few others have captured the old-fashioned "variety stores" and have turned them into glittering "dime store" palaces occupying the highest rental properties in the business districts. In short, under the guise of "mergers" and "chains," that which was once denounced by the church as immoral and by the State as illegal has become the accepted business practice. It seems to me that I've read somewhere a denunciation of those who "added field to field" until there was no room left for the poor.

Speaking of combines, one is reminded that the Insull interests, owners of electric, gas, heat, water, light, ice, interurban and bus facilities affecting some 280 Indiana cities and towns, are now asking permission to merge all of these industries into one giant public utility corporation. Two ethical considerations present themselves in connection with such enterprises. One is the helplessness of the consumer, dependent as he is upon public utilities for vital services. It may be argued that public service commissions exist to protect his rights and guarantee reasonable rates, but it has been demonstrated time and again that the new technique of business is to place on the commissions men who are friendly to the prevailing industrial point of view. The Insull interests, especially, have not been above lending a little assistance to worthy aspirants for political office, as the records of the United States Senate will show. The other is the helplessness of the workingman in attempting to deal with such powerful corporations. No labor organization he can form is likely to be strong enough to cope with the situation, and even if he could organize, no modern community could afford to have such vital services as light, gas, water, ice and transportation tied up by a strike. It would therefore seem that if these great combinations of powerful interests are to be permitted to continue, some means must be found for protecting the consumer from unreasonable rates and for guaranteeing to labor a reasonable wage.

Mexico held a presidential election early in November, at which time a chief executive was elected without the event being preceded or followed by armed rebellion. A number of persons were killed in riots throughout the republic on the day of balloting, but for a nation whose transfers of executive authority have been traditionally accompanied by civil war the event must have seemed rather tame and unexciting. The indications are that the work of Obregon and Calles in attempting to bring Mexico to a realization of the duties and privileges of citizenship are slowly but surely bearing fruit.

It becomes more and more apparent that President Hoover does not intend to permit the influences which wrecked the Geneva Conference in 1927 to prevent the success of the London Conference which opens on January 20. Both President Hoover and Prime Minister MacDonald have made it plain from the beginning that the present conference is to be one of civilians rather than of military and naval experts, to whom the failure of the Geneva conference is generally attributed. In harmony with this principle, the President, early in November, appointed Henry L. Stimson, secretary of state, as chairman of the delegation, and named Senator Reed of Pennsylvania and Senator Robinson of Arkansas, both members of the Senate Foreign Relations committee, as members, leaving the remaining places unfilled. He also named Rear-Admiral Hilary P. Jones, retired, who was one of the delegates to the Geneva conference, as naval adviser to the delegation. Immediately a cry was raised by the "Big Navy" group that the navy, whose interests are more involved than any other, was not represented. Strong pressure was brought to bear upon Admiral Jones, who because of his retired status is not under orders, to cause him to refuse to serve. Since he has been one of President Hoover's close advisers in the preliminary negotiations, such an action on his part would have seriously embarrassed the president. Mr. Hoover however, did not wait for events to shape themselves, but took matters into his own hands and named Secretary of the Navy Charles Francis Adams, Ambassadors Charles G. Dawes, Dwight W. Morrow and Hugh S. Gibson as the remaining members of the delegation. The navy now goes to London represented by a voting delegate, its highest ranking officer, but one who is a civilian, a member of the President's official family, and who, it may be supposed, is fully committed to the policies which the President wishes to see prevail. It is also significant that shortly after this incident occurred Ambassador Dawes in London again emphasized the fact that the conference will be in the hands of statesmen and diplomats rather than of military and naval experts.

This young American doctor heads the staff of the Mungeli Christian Hospital which serves an area of 900 villages in India

The Missionary Doctor— an Evangelist!

By VICTOR C. RAMBO

Mungeli, C. P. India

Dr. Hira Lal is the genial and efficient hospital assistant, beloved by the whole district

NOTE: The events described here are all actual incidents. They took place at various times, but for the sake of unity are here woven into the story of a single day. This is not an exaggeration of one day's work at the Mungeli Hospital but rather may be considered a fair picture of the average working day.

IT IS the beginning of the hot season but the nights are still cool enough for comfortable sleep. I am wakened at 3 A.M. by a voice somewhere near my bed.

"Sahibji! Doctor Sahibji!"

"Yes."

"My brother is very sick. It is like the cholera."

"Wait, then. I am coming right away."

It is the work of a few minutes to don clothes and shoes, call a compounder and a dresser from the hospital and, with medicines and instruments, follow the man, Milan Das, whose brother, Madan, needs us. Milan Das and Madan are Christians, but of the lukewarm, even cold, variety. I welcome the chance to help them for it is only thus that we can hope to draw them closer to the church.

We find that Madan has indeed symptoms suggestive of cholera, but after a little energetic treatment they subside and as there is no cholera in the district at present we conclude that it is not that dreaded scourge. Leaving instructions to call us if there is further need, we return home, about a furlong's distance, and so, once more to bed.

At 5:00 A.M. I am awakened by the rising sun, the calls of the birds and the crash and clatter of the drawers of water at the garden well. The day has begun. In the midst of my ablutions the hospital watchman comes to report that the patient in number six bed is about to be taken home by his family. Now in number six is a three-year-old child with a fractured thigh, doing well, but by no means ready to be discharged. To do so would be to condemn him to the life of a cripple. With a final whisk of the towel and a tug at my collar, I am off across the compound to the hospital. Twenty minutes of persuasion, argument, warnings and threats, finally prevail, and they agree to remain at least one week more. India is spared one more cripple.

I return to the bungalow for breakfast, morning prayers, in Hindu, with bungalow and compound workers, and a precious half hour at my desk. Then a student compounder comes to report that there is already a group of patients waiting at the dispensary. With a last look at the pile of letters still to be answered, I follow him.

A glance at the group on the hospital veranda shows several cataracts, one entropion (a condition in which the eyelids are drawn in so that the eyelashes irritate the eye constantly, and which if allowed to continue long causes impairment of vision), a large cyst of the neck, a child with terrible scars of burns, and others whose ailments were not obvious to the casual glance.

We begin the day's work, as usual, with a short service in which all hospital workers join. All dispensary cases and ambulatory cases among in-patients are present. A Hindi hymn is played on the phonograph and awakens interest and wonder among these simple village people. Then we ourselves sing another Hindi hymn and Dr. Hira Lal, my first assistant, explains its meaning. A simple gospel passage is read and explained graphically in terms of Indian village life, which is not so different, after all, from life in Palestine in the days of our Lord. Today Hira Lal is telling how Christ, "Doctor of doctors," healed blind Bartimaeus.

The service is concluded and we commence examining patients. One, a woman, has cataracts of six or seven years' duration and the retinae have lost all power of light perception. A powerful electric torch, flashed close to the eyes, elicits no response. For this one we can do nothing, physically.

Two other cataract patients, men, still have light perception in the sightless eyes, so they are told to sit down at one side until we are ready to operate.

Likewise the woman with entropion is told to wait.

Next we see the child with the healed burns. Her face is one mass of scar tissue, but fortunately the eyes were saved. The hands and knees are also covered with scar tissue, and the hands and fingers are so doubled back upon the arms and bound by the scars that they are quite useless as hands. The scars on the face have drawn the lower eyelids down from the eyes. The father and grandmother of the child (three years of age) explain that she was left alone in the house for a short time while the mother went to draw water, and the rest of the family were working in the fields, and she fell into the fire. We agree to try to free the hands from the binding scar tissue and to bring the eyelids to their proper position if they will stay in the hospital long enough. The child's father is suffering from very bad trachoma and that also we can help. They are friendly people and fairly intelligent for village-dwellers, and they agree to stay. They are illiterate, so we give them no tracts, but from day to day we shall try to show them the Christ.

There follow a patient with chronic amoebic dysentery, who is told to remain in the hospital for treatment; several patients with ulcers who are to receive treatment by intravenous injections and the women with the large sebacious cyst of the neck. We learn that her name is Ghundi, and her husband, who is with her, is Cherku. They have also a son, Khorbhrwa, a lad in his teens. They are nice, friendly people from the village near Takhatpur, 13 miles from Mungeli. We assure them that we can remove the cyst and they also remain for operation. Several cases of acute conjunctivitis (pink eye) are sent to our partially-trained Indian nurse for simple treatment, and prescriptions are written for several other patients with minor ailments.

By this time Mrs. George Springer, our American trained nurse, has the operating room ready, so we begin on our list of operations.

Patient follows patient upon the table. It is past noon when we finish and the thermometer registers well above 100 degrees. Instruments are cleaned and laid away, and we all go home for lunch and a short rest during the hottest part of the day.

At 2:30 P.M. there is a hurry call—a baby with opium poisoning has been brought to the hospital. As we work with it we get the story from the baby's father. The child, about ten or twelve months old, was left within reach of three annas worth of opium, which is a piece about as big as the end of one's little finger. The mother was asleep. The baby ate the opium. They had been in the habit of giving the baby very small quantities of the drug from time to time as is usual among middle and lower class Hindus.

We keep on working with the baby. As we work we talk to them about the evils of opium and its bad effect on children, and of our Master's love for all his children. The father promises with great earnestness that never, never again shall any opium be used in his home. They are to stay the night in the hospital and by morning the child will be sufficiently recovered to be taken home.

The work of the afternoon includes visits to the homes of two fairly well-to-do Indians in the town of Mungeli proper, across the river. They are friendly to the hospital and the medical work, but indifferent to Christianity and its message. Truly it is hard for a rich man to enter into the Kingdom of God. There is also the semiweekly neosalvarsan clinic at the hospital.

During the night I pay several visits to the opium baby in the hospital. Once or twice its pulse failed, but by morning it had come through nicely.

Of the further history of the patients seen on this day we know this much. The child with the burn scars stayed at the hospital long enough for us to fix up her right hand as well as could be done with the tissues that had not been burned away. Her family visited the bungalow several times and were very friendly. They went home saying that they would return when the work in the fields is slack.

Ghundi remained at the hospital a month as the development of a sinus delayed healing after the removal of the cyst. The evangelistic workers kept in touch with them and now they and their son have publicly received Christ.

Of the other patients seen on that day we know that they received physical and spiritual benefit. They returned to their homes and villages bearing the Word that had been given to them, both spoken and written. Surely some of it has fallen on good ground and will bear fruit for the Master of the harvest.

Young India gets a good start in Christian hospitals

The Transformation of Joe

By S. S. McWILLIAMS

WE HAD been in San Luis Potosi, Mexico, only a few days in December, 1928, when Ivan Grigsby told us Mr. and Jiménez of Matehuala were coming to visit him. Upon their arrival, I was greatly surprised to have Mr. Jiménez address me in good English, learned, he said, from his association with American smelter men in Mexico and in the States.

But there was something more interesting about Mr. Jiménez than his English—he was a Christian, a member of our church in San Luis. I supposed he had been a Christian many years, but learned his conversion had taken place only two years before. I was interested in knowing how he happened to become an evangelical, so one evening he told us his story. Even without hearing his voice or seeing his facial expression, I am sure his words will convey to the reader the deep sincerity and purpose of this big-hearted man whom his American friends good-naturedly call "Joe."

"I am a liberal from away back—my father fought against the Catholic forces, against Maximilian; two brothers of my mother fought against the conservative party when the French invaded Mexico; and the Catholic church excommunicated relatives on both sides. Although I was baptized in the church when a baby, I never learned the catechism and never confessed. And such were the years between my boyhood and the time I came into the evangelical church that I regarded all religions as a farce. I had an idea of God but it was not very definite. In the preparatory school in Aguascalientes the influence during my four years was that of positivism. I began to think the Bible was a lie. I thought nothing about Jesus at that time.

"When twenty years old I went to the United States, at the time of the Spanish-American War. I had worked in a smelter in Mexico two years, being first a laborer, then, due to my high school education and my knowledge of chemistry and physics, straw boss. In the United States I began as a common laborer but was soon classified as a skilled laborer. While there I attended Protestant churches, as I wanted to believe in something. I was treated nicely and became a bit interested. I began to feel Christ was a great teacher, a reformer, an extraordinary man, but I never thought he had anything supernatural about him. Then I came back to Mexico and have since worked as furnace foreman, due to my English and my greater knowledge of the work.

"During revolutionary days in 1912, when in prison under sentence of death because I was considered a spy for remaining loyal to the interests of my American employers, another stage in my religious thinking must have taken place.

—S. S. McWilliams

Mr. Jiménez reading "World Call" to his wife

After being locked up for fifteen days in my cell, a guard passed by one night and said, 'Put yourself right with God, tonight they are going to shoot you.' In some way or other a great peace came upon me and I felt ready to die. But instead of meeting that fate I regained my liberty.

"While furnace foreman in Aguascalientes, I met a Protestant who invited me to go to church. I went several times and heard both Mexicans and Americans preach. Once I went to a church convention in Mexico City, not because I was interested in the convention but because I wanted a cheap trip. There I was in that car full of Protestants trying to sing with them!

"When I came to San Luis (1926) to act as furnace foreman at the newly organized smelter, it was time to put my children in school. I would have put them in a government rather than a Catholic school but was informed that the best school in the city was Colegio Inglés. Nine out of ten persons told me that but added, 'It is Protestant.' That made no difference to me. I wanted instruction and told Mr. Grigsby, then director, that what I wanted was education and not religion, thinking that man could be educated without being religious. Mr. Grigsby gave me all the necessary information about the school. He hit me just right, something attracted me to him. I liked his ways. It was something new to talk to a man like that. I did not know he was connected with any mission or church, I just took him for a school man.

"Well, I put Fanny and Pepe in Colegio Inglés as it sounded all right to me. One day Fanny told me somebody had asked her to go to Sunday school, and I told her if they wanted her to go she had better go. She returned with pictures about religion and Bible stories. I said, 'What do they teach there?' She explained and said grown-up people went, too. One Sunday I went, but when I noticed they were all singing, I thought the Sunday school was some church affair and went to the plaza. At the first opportunity I talked with Mr. Grigsby about what they taught children on Sunday, and he said something about spiritual things. I told the children to be good, for I thought it was a new system of education.

"Mr. Grigsby recommended a book to me, *In His Steps*. When I started to read it, it seemed to be based on the New Testament, so I asked Mr. Grigsby what that was. He then ordered me a Bible, and I started to read it. I also read the *Life of Christ* by Hill and Papini's *Life of Christ*. I had not gone to church yet, I was reading at home. Once in a while, when I brought the children to school, Mr. Grigsby would salute me kindly and ask about my reading, and I would ask him questions. He tried to explain, but I could not believe certain things. By reading Papini I saw strong arguments but still was not persuaded. But I read and began to live what I read.

"Then Mr. Grigsby invited me to church, and several times I worshiped there. The pastor explained things in his sermons, but I took them as I liked. Then I began going to Sunday school and enjoyed the stories and the maps of the Holy Land. Finally one day Mr. Grigsby said, 'We are going to have special meetings and I want you to hear the preacher. He is Mexican and speaks very good Spanish.' So I listened to three or four of his sermons and started to talk religion to my wife and children. Gradually a revolution took place inside me, and one night when the preacher made the appeal I listened to something which said, 'Now go ahead and do it.' I thought I was too old to start on this religion, but it seemed this preacher read my mind, for he said something about it's never being too late. I got up, walked down to the front and knelt, and it was one of the greatest moments of my life when the preacher raised me up with his hand and said, 'God believes you.' When I said, 'I believe Jesus is Christ,' I believed it. When I got home, I said, 'I am going to be a good man and cut out all these things and try to raise a Christian family. Let us pray.' My wife was so surprised she asked me what was the matter.

"Next morning when going to work everything was different. When I looked at the mountains and trees I enjoyed them more than ever. I said, 'Surely there is a God.' When I got to my work I

started to call the men by their names and to treat them differently, and they looked at me as if not knowing what to think. Before joining the church, I was bad, inclined to drink, gamble, fight and be in bad company. I was interested in the success of my work, so treated the men like instruments or tools instead of human beings. When the work required speed I rushed these fellows, even using force and sometimes kicking them and throwing them where there was fire. I was thinking only of work, but I have changed my attitude toward them and now I treat them as men and fulfill my duty without cruelty. But life as a furnace foreman is a fight, and during that first day I would forget and start to curse, then I would be sorry. When I got home I asked the Lord to help me to be good. Soon those tough fellows who had been my associates knew I was a Christian and respected me. When I am present they quit their conversation against religion and don't criticize the church.

"My wife made the confession about a month after I did, without compulsion, and we were baptized at Easter time. I read all I can about religion but I don't claim to be a Christian. I am far from it, but I want to be, for I know the relief one feels. In Matehuala we work with people to get them to become Christians. I have many boys working for me, and they have their Bibles and I talk with them.

"I am glad I met Mr. Grigsby and glad that he changed my life. I am just afraid of what would have become of my children if I had never met him. Our home is different. I now know what happiness is."

Livengood News

Contrasting the True and False

A WEEK ago Sunday we baptized a young man who seems very promising. He belongs to a good family of Hindus in Indore. He has been through high school and for several years has been employed as an accountant in a small native state. About three months ago he went to see the film, "The King of Kings." It made such an impression on him that he began to think over all that he had heard about Christianity and it had a new meaning to him. Finally he decided to become a Christian. With this in view he left his wife in the home of his brother in Indore and went off to attend to some land near Harda. It was his intention to go from there to some mission station near Bombay where the Marathi language is spoken, as this is his mother tongue, though he understands Hindi well. At Harda he met D. A. McGavran who persuaded him to go to our missionaries at Jubbulpore. He did not want to be baptized at Harda, as he has relatives there who would give him trouble. I was in Jubbulpore a few days after he arrived there and our missionaries asked me to bring him along to Damoh for further instruction in Christianity. He learned very quickly and soon seemed quite ready for baptism. When I went to get him to take him to the church the morning of his baptism, he was just completing his preparations. I noticed that he had the lock of hair cut off which all Hindus wear on the top of the head. The last thing he did before we left the house was to take off the sacred thread which marked him as a high caste Hindu. Since his baptism he has seemed very happy. Ever since he came he has been helping in the hospital both morning and afternoon by writing the names of the patients in the register and making himself useful. He also is able to put up some prescriptions, as he has had some training as a compounder. Yesterday I put him in full charge of our library and reading room in the bazaar. This is open nearly every evening from six to eight and will give him a good chance to meet many people and talk to them of his new-found faith. He has written to his people so that they know where he is, but as he has heard that his brother is seriously ill he has decided not to tell them of his conversion until his brother is better.

Last year I wrote about a family near Hatta who wanted to become Christians if we would undertake to support them the rest of their lives. Yesterday they appeared in town with all their earthly belongings. Their house and land had been used to pay their debts and they were on the move, an old man, his son and daughter-in-law and their little baby. The two men came to the bungalow to offer themselves to me again. They said if I would give them some work, not too hard, they would all become Christians and stay here. While we were talking Cornelia's new nurse came where we were. She belongs to the Swedish mission at Saugor. As soon as she saw the old man she recognized him and said that he had come to the missionaries at Saugor some years ago and offered to become a Christian if they would make marriage arrangements for his son. After some time, when the marriage was not pulled off as quickly as he expected, he left. In leaving he turned over to the Swedish mission his two smaller boys who were sickly and his wife who was about half crazy. The old man admitted the truth of all she had said. After that they said they wanted to go and prepare some food. They said I must tell them quickly whether or not I would help them as otherwise they would go to Saugor and let the missionaries there take care of them. As they have not come back today I suppose they have gone on to Saugor or somewhere else. I guess they think I know too much about them to give them much consideration.

The weather is cooling off now and we are settling down to our winter's work. We have four teacher-preacher schools going and the evangelists seem quite enthusiastic over this new type of work. The first of the month we had our Reading Course examinations for all of our workers. They had been preparing during the rainy season. I took charge of the examinations at Hatta and Patera and some of the rest of the missionaries took turns at supervising the work here. The day we were at Hatta, the Rices came out for a picnic supper. They brought along Mrs. Vissering and her twin sister who is a missionary in Japan now on her way to America for furlough. They look so much alike that our Indian people could not tell them apart. We are all keeping well and finding life quite satisfactory.

FAY E. LIVENGOOD.

Damoh, India.

—Fay E. Livengood.

Frederick Lawrence, evangelist in charge of the work at Hatta, India, with his family. Hatta is twenty-four miles from Damoh. Mr. Livengood goes there regularly

"By a Way That They Know Not"

By MRS. EDITH ELSAM

I AM thinking today of another child of God living in a darkened world because of sightless eyes, but she is in far-away India and only an infant in the Kingdom of God. I remember her as I saw her first. She looked like an Oriental aristocrat, dignified, proud and stately, dressed in a red sari and adorned with bracelets and other jewelry. She sat within the four walls of the dwelling where I was taken to visit her, and around her was a small following of dependents to whom, I understand, she was in the habit of making loans and living on the interest, and who in return seemed to serve her when and where she pleased. Radhiyabai was a woman of the money-lending caste, with ample means, I was told, for her own support and for the purpose of trading as a money lender.

She was a beautiful woman, with finely cut features, but hard of heart in expression and appeared to take little notice of the missionary who longed to speak to her of the Christ.

I found that her sight was bad and that she was content to take treatment from the native eye doctor who roams the country "making" or "repairing" eyes, and those who have seen the results of his work can testify that it means disaster for the one so treated. As far as I remember, I got nowhere that day, but my heart went out to her and I coveted her soul for my Lord, but wondered how it could be won.

She was living in one of our out-stations which we visited only once or twice a year and I could not hope to see much of her, but we instructed our workers to keep in touch with her and to visit her frequently. Surely the Lord saw and heard, for there came a day when our evangelist told me that the *bai* was very ill and wanted to see me. I went within these same walls and was directed to a darkened corner of the courtyard and bending low I saw a poor shrunken figure in an unclean garment, all huddled up on an unclean looking cot. "What's the matter, *bai*"? I asked, stroking her brow.

"Such a cough, I have such a cough, and I cannot see."

"And who is caring for you?" I questioned.

"These people," and I looked to find a young man, dirty and uncouth, sitting near her bed.

"What food are you having, are you eating anything?"

"Nothing," she whispered, "nothing at all."

"But why are you fasting; are you not hungry?" and I felt her pulse and found she had scarcely any.

"Yes, I am hungry, very hungry, but they tell me that I will get well soon if I touch no food," and it came like a flash that here a tragedy was being enacted, and that she was being starved to death in order that the "blood-suckers" around might get her money and her goods. I could see that few jewels now remained and she seemed to be in a poverty-stricken condition.

We told her she must not listen to such advice and I talked of the Great Physician who could heal body and soul, and it was impressed upon her that she must take nourishment. "Take all the milk you can get, *bai*, will you?" "Yes, if you say so." Eggs were not permitted by caste rules, but milk was available.

Making her promise once more that she would take our advice, we left, as our stay in the out-station had come to a close. Several days elapsed before we got word that she had done as instructed and was fast improving and gaining strength with the nourishment.

Just here memory fails as to the exact time after the above incident when word was brought us again. This time the message was: "The *bai* is in great distress because of her eyes. The eye doctor has done her harm instead of good, and the little eyesight she had is gone and she is suffering greatly. She says she is coming right away from her village to the Mission House, and she wants to be with you and never to go back to her home."

"Let her come," was the reply, and she came. How different from the one-time dignified old dame I had seen! She came dressed like a poor widow, for such she was, in a coarse garment that had once been white, her jewels all gone, except for the little gold star which she wore as a nose ring and which could not be taken from her unwittingly. She threw herself at my feet and striking her head with her hands, she cried: "My head, how it aches, and my eyes how they hurt; oh, I shall become crazy, Mamaji, do something for me!"

We arranged for her to go to Mahoba to the care of Dr. Drummond, and he found that a cataract in one eye had been so pressed back by the native eye doctor, behind or below the eyeball, I know not where, that it was causing the poor creature untold agony. Dr. Drummond eased her of her pain but did not give much hope of sight being restored. And so she lives on now in darkness of body.

On her return from Mahoba it was a joy to instruct her and to lead her groping soul through the beautiful garden of our Savior's life on earth, telling of his miracles and his deeds of love, of his death and resurrection and of his power to save the sinsick soul, and light came to the darkened house within. One day as I talked with her, she said as she placed her hands on her bosom, "And He gives peace here and all darkness disappears," and I knew that she was my sister, for she had surely been born into the Kingdom of the Lord.

She always said, when talking of her future, "I can still work; I can grind, I can grind flour." Later we find her in Kulpahar in the Woman's Home, but her story is incomplete unless you hear of one of the sweetest things that ever came to me. It was when our Dr. Longdon said to me, "Your blind woman asked me the other day if I could not make her see again, and she added, 'only a little, just make me see a little, so that I may be able to see my Mamaji's face just once.'"

Such gratitude to those who had done so little. Are we longing with as great a longing to see the face of Him who died in order that we might live eternally with him?

Flash Lights

TODAY a villager came in after having had eye trouble for two months. Something flew in the eye while he was breaking stone. I used a local anesthetic and removed a sharp-edged and jagged piece of iron nearly the size of a small tack head; dressed as for cataract operation. It remains to be seen what the outcome will be.

An old woman has been coming to the dispensary for several days with pain in forehead and bad nose. I suspicioned frontal sinus trouble, but today the real trouble, or troubles, showed themselves, fly larvae. (Your grandmother and mine called them by a balder name than that!) This woman's daughter has been a constant patient of mine for two years, and has two or three volumes of tickets. It speaks well for the patient, but not for the doctor.

A man of about fifty came in a few days ago. He has had colic for ten years. He seems very much disturbed because I have not cured him in three or four days. He did not show up today, so he may have gone to look for a wizard or a quack.

Some time ago I had a patient that challenged me as much as any I have had in many a day, the year-old-son of George H. Singh, who secured his M.A. in the United States a couple of years ago. This baby had measles, was cutting teeth, developed dysentery, and almost had bronchitis, which would have been a fatal culmination. After days of anxiety and study, he got well again. In the interim his mother gave birth to another son, and he gave us a long anxious day.

We have had more patients so far than we had in 1928. We are close to the 4,000 mark as our register of new patients.

G. E. MILLER.

Damoh, India.

White Fields Amid Black People

By GERTRUDE SHOEMAKER

Missionary in Africa

WE HAVE been gone from Bolenge a week and four days on a trip up the Ubangi River. The first stop was at Bokombo. The Christians greeted us with songs. We had time for a walk through the village before dark and just at dusk had a service in the open in front of their small church building. One of my graduating boys was teaching school there but he wanted a wife and since there were no Christian girls there he went about it in the "heathen" way, for which he was unchurched.

From there we stopped every night where there were Christians, except one night when we tied up to the bushes along the bank and had our own service on the boat. After the first two nights the preaching and songs have been in Lingala. I have spent no time studying it but know a few words and can understand a little. This river presents a hard problem from the language standpoint because we find a different language at almost every landing place. Mr. and Mrs. Edwards have been up here several times but are more encouraged this time because of the interest the people are showing. There is a strong work developing at Bobolo on a company plantation. They also met us with songs —such singing! They drag the tunes and change them until they are almost unrecognizable. At the end instead of cutting the sound off they let it die down like a rundown Victrola. It was worse at Bobolo than other places but oh! how they love it and how earnest they are. Their new church building is large and well built, of mud walls and grass roof with lots of openings for doors and windows. They had for the evening services about nine or ten lanterns hung down the center aisle and across the front, which gave a Chinese lantern effect. We spent Sunday there. Scores of boys and girls were there for Sunday school and when the drum beat for church they came running into the church from their classes outside, pell-mell, quietly but like the wind to get the front seats. Monday morning we baptized twenty-three people there.

The next night we were at the highest point on our trip at the place where, if it is ever possible, they have chosen to make a station for white people. It is not far from a state and company post where about sixty white people are located. We are rejoicing that the people here are beginning to accept the gospel. Eight were baptized at Imese where a few years ago they paid no attention at all to the white folks and teachers. The State has had a hard time collecting the taxes from them and it is almost impossible to get them to work.

We have passed three temporary aviation landing fields that they have cleared. This is on the route that will be opened in January from Europe to Kinshasa. Some day we will be having mail in a few days from Europe and may travel that way soon. A real field and hangar are being built at the State post here.

Everywhere we stopped we were greeted with Christian hymns, smiles and handshakes—except one night when we slept at a strange village where there has never been a teacher. The boys did not go up to the village and they drew in the gangplank while we slept, for all the men who came down to the boat carried spears.

The climax and real purpose of my trip were the ten days spent at Ngondo. We left the Ubangi River by a small channel that led across to the Ngiri River, a branch of the Ubangi. We left the forest behind to look out upon stretches of grassy lands through which this river, small and black, twists and winds and turns back upon itself. We reached here just before sunset and the sky was perfectly wonderful that evening. The black water was as a mirror reflecting every cloud and tree. One can see the forest in the distance usually, but once in a while we got a glimpse of a real horizon, a rare sight in this part of the Congo. Every once in a while there are trees along the bank where the ground is higher and here one finds small villages of people. They make pottery, sell oil from a certain palm tree (nkolo) that differs from the usual African palm. They fish and raise gardens of manioc to sell to the real fisherfolk who live higher up on the river.

Although the Ngondo people were not expecting us until Saturday, when we arrived there on Thursday afternoon there was a large group to meet us. Lokango Mose and his wife, who have worked so hard and so unassumingly there among their own people, were standing on the bank together near their sixteen schoolboys who, directed by one of my teacher boys who went over from Bolenge, sang with lots of "pep" the Brabanconne (National Anthem) translated into Lonkundo, as a welcome song.

Mr. Edwards counted their offering of more than 16,000 francs; talked their problems over with them; preached at evening services and finally they themselves decided to send twenty of their own teachers over to the unevangelized villages of the Ubangi. They will have to travel from ten days to two weeks upstream.

We found a lone, single man at Kaala, the American-Swedish Baptist Station—one of three stations that they are trying to carry on with five missionaries. They have no money except gifts, and missionaries are guaranteed salary and passage one way only. He is cutting wood to sell to steamers and sawing lumber with one saw and inexperienced sawyers. Mr. Edwards sent him another saw yesterday. He has forty-five schoolboys on the station but no evangelists in the villages out from there. The grit and faith of some people make us feel that we have it pretty easy. But after all I believe our work will be more permanent and effective.

S. S. Oregon

Which has proved a boon to the missionaries in the journeys from station to station on the Congo River, Africa.

Universal Week of Prayer

Sunday, January 5, to Saturday, January 11, 1930

MONDAY, JANUARY 6TH, 1930.

CHRISTIAN UNITY: THANKSGIVING AND CONFESSION

THANKSGIVING:

For the mercies of the past year, national and personal.

For the continued manifestation of the Holy Spirit's presence.

For quickened desires after Christian Unity.

For infallible proofs that the Gospel of Christ is still the power of God unto Salvation.

That recent discoveries confirm the historical truth of the Bible.

PRAYER:

That the whole Church may be awakened to the practice and power of Prayer, individual and united.

TUESDAY, JANUARY 7TH, 1930.

CHRISTIAN UNITY: THE CHURCH UNIVERSAL

THANKSGIVING:

For all the saints who from their labor rest.

For deepening realization that Christian Unity to be effective must be based on Truth and Love.

For new steps toward Christian Unity among the Protestant and Reformed Churches.

PRAYER:

That all efforts directed to Christian Reunion may be guided to the "keeping of the unity of the Spirit in the bonds of peace."

That denominational prejudices may give place to desires for the unity of the larger Church, which is the whole body of Believers.

That a more definite stand may be taken for a spiritual Church Membership.

For a new effusion of the Holy Spirit, leading to the unity which characterized the Church at Pentecost.

For more willingness to make personal and corporate sacrifices for the unity and good of the whole Church and family of God.

WEDNESDAY, JANUARY 8TH, 1930.

CHRISTIAN UNITY: INTERNATIONAL FRIENDSHIP AND COOPERATION

THANKSGIVING:

For the blessings of continued international peace.

For the new spirit of cooperation manifest among masters and men.

For all evidences of the Christian principles of friendship and cooperation in international relationships.

PRAYER:

For all sovereigns and rulers, and for those set in authority under them.

For the League of Nations, and all the efforts directed to international good will and peace.

That strong nations may learn to help the weak and so fulfil the law of Christ.

That all oppression may be renounced, and religious liberty become the enjoyment of all peoples, especially in Russia and Spain.

For a righteous solution of all labor problems, and for industrial peace.

THURSDAY, JANUARY 9TH, 1930.

CHRISTIAN UNITY: MISSIONS

THANKSGIVING:

For this day of opportunity to preach the Gospel of Christ.

For growing evidences of unity and cooperation in the Mission Fields.

For the influence of the Jerusalem Missionary Conference, and the impulse given to more effective cooperation.

PRAYER:

That the Church everywhere may realize the need of the whole world of Christ.

For an increase in Prayer on behalf of Missions.

For more sacrificial giving, and a deeper realization of the stewardship of money.

That a greater number of men and women may offer themselves unreservedly for service in the Mission fields.

FRIDAY, JANUARY 10TH, 1930.

CHRISTIAN UNITY: FAMILY, SCHOOL AND UNIVERSITY LIFE

PRAYER:

That Parents may realize the duty of Christian example and responsibility in the Home.

For Teachers and Sunday School workers, that instruction may aim at early conversion to God.

That the Bible may be faithfully taught in all elementary and secondary schools and colleges.

For all who work among young men and women, seeking their physical and spiritual welfare.

That in Universities, Colleges, and Schools, the study of the Scriptures may be conducted with reverence.

For blessing upon Bible reading unions and associations among the youth of all lands.

SATURDAY, JANUARY 11TH, 1930.

CHRISTIAN UNITY: HOME MISSIONS

PRAYER:

For Home Missions, their work and workers, in every department of life.

For doctors, nurses, medical students, and all ministering to the sick and dying.

For Evangelistic agencies, for City Missions, and rural work throughout the country.

For more of the spirit of unity and cooperation among Home Missions.

From Sunup to Sundown—and Later

By DR. JENNY E. CROZIER

JUST a day in the life of a medical missionary at Kulpahar, India.

She was playing *chaukidar* (night watchman) for the home where more than ninety children are cared for. The regular *chaukidar* was away on mission committee work.

A little after midnight the doctor woke up in her veranda sleeping room and thought of the teacher who had 105 degrees fever several hours the day before so she got up and slipped out to see how she was and rejoiced to find her sleeping.

As the sun rose over the rocky hill she was up again and soon ready for the work of the day. First the teacher must be seen and the nurse given orders for the day, as this was the day for the doctor to go to Rath for the weekly clinic. She was relieved to find the temperature less and the patient feeling better.

A brisk walk of about two furlongs in the fresh morning air brought her to her own house where her "little breakfast" was soon eaten.

Orders were given for the car to be brought as soon as possible as it is a twenty-eight mile drive to Rath and "Lady Wichita" makes only 22 miles an hour, and less on some of the rough roads. While the car is being oiled and prepared for the trip the doctor must see to the day's work of the six men who are repairing the road. One who has been seen "soldiering" must be given work entirely separate from the others or he will do nothing but sit while the "overseer" is out of sight.

Packages and bundles for the missionaries in that out-of-the-way station, medicines and supplies for the work of the day and personal necessities for the day, must be gotten ready to be quickly placed in the car.

The best we can do it is eight o'clock by the time we are off. The road winds past the old castle on the rocky hill, through the edge of the ancient town, once the proud capital of an important chief, now still proud with its castles, palaces, tanks and fort. The road turns nearly north and passes another town with its fortified hill, on through fields and jungle. Men are ploughing with their crooked sticks and yokes of oxen as their fathers have done for centuries.

Halfway to Rath we come to the erratic river which rises and falls with amazing speed. One is never quite sure whether he is going to drive across the "Irish bridge" or if he will be able to return if he does get across. It takes ten men at times to push one across, or you may have to cross on the raft made of the Standard oil tins in a frame. So we were glad to find Mr. Bierma waiting on the other side. Bags, packages and bundles were soon transferred to the other car and we were off on the last lap of our journey. We arrived at Miss Furman's house to find she had gone as usual to her work of teaching the women in their homes. Leaving her things and mine we went on to the other compound where the clinic is held in a small room in the rear of the church.

Patients soon began to come, but not in as large numbers as usual. The mystery was solved later when Miss Furman came up to the open window exclaiming with surprise that she had expected me in the afternoon and had so told the people in the town. She had made an appointment for me with the women of the household of the chief of police. This made it necessary for us to stay for an afternoon clinic. So many came in the afternoon that it was four o'clock before we could get away. It was very hot in that little back, south room with the sun streaming in the open door. One of the men who was waiting for his medicine at the window looked up at the ceiling and said, "You have no place for a *pankah*" (fan). A short time afterwards as I was attending to the needs of the purdah women a voice came from outside where the men were waiting for their turn. "Here comes your *pankah*, Miss Sahib." And sure enough there came a delightful breeze through the open window. Purdah women always take so much more time than other patients. They expect more attention, and want everything explained to them over and over again. They want to visit, too. I was very glad I had Miss Furman there to assist with the talking.

At four-thirty, after a hasty cup of tea and a slice or two of toast, we were off for Panwari, on the way back toward Kulpahar. We had to stop at the police headquarters to see the wife of the chief who is under treatment. Several others were found in need of medicine. Then we went into the town to the house of the evangelist who lives here. On a raised place in front of the house opposite his a crowd of men, women and children were waiting—had been waiting two hours for their doctor.

We spread out our medicines on the seat of the car, gave the register to Mr. Bierma, "rolled up our sleeves" and went to work. First, several women waiting inside had to be seen, as they were strict purdah (seclusionists).

By the time it was too dark to see longer we had attended to the needs of thirty patients. Some had to be disappointed as medicines gave out. It is a joy to work with these people who are so friendly and appreciative. It is a greater joy to know that they hear the messages of the "Great Physician" gladly.

The medicine bags were repacked and put in my car which was waiting near. Mr. Bierma led the way out through the crooked, guttered streets of the town, across the corner of a ploughed field, into which we had to climb to avoid a water hole about two hundred feet long and of unknown depth in the road.

We drove up to Miss Nicholson's house at eight o'clock, expecting to find her anxiously waiting for dinner, but she was busy getting an important letter ready to send to the train.

She reported that one of the children had had high fever all day so I went to see her before we sat down to dinner. It was half past nine when we finished and could relax a little. But we were not through yet. The teacher had to be seen and orders given for the night. It was learned that she had had high fever again, but was a little better.

It is such a comfort to have good, reliable nurses who cooperate in the care of the sick.

With a sigh of relief and a feeling of gratitude to the Father the doctor sank to rest in the open veranda, with the mosquito curtain as a screen and a protection, not only from mosquitoes and sand flies but from snakes and "every creeping thing."

Thus ended the day in the life of one of your medical missionaries.

Whereas I Was Blind, Now I See!

A FEW weeks ago a little old beggar man came to the Mungeli hospital for alms. Examination showed that he had operable cataract in both eyes, but as he was underfed it seemed best to feed him up first. He liked being fed but did not want an operation! He made such a fuss about it that the men picked him up and put him on the table and gave him an anesthetic, and we proceeded to operate, all just as though he were a little child. Yesterday was the last day of bandaging. When I took off the bandages and he discovered he could see, all his sorrows were turned into joy; he laughed and cried, and made such a commotion that he attracted all the people who were waiting for medicines, and they came crowding into the operating room and shared his joy. Dr. Hira Lal's face reflected deep satisfaction when he asked the little old man, "Who am I?" The old man looked at him, and remembered his face from the days before he was blind and he began crying, "Why you are Dr. Hira Lal!" He brought joy to all the tired hospital force yesterday, and put new hope in the people who were waiting for medicines. God continues to bless us richly.

MRS. GEORGE SPRINGER.

Mungeli, India.

Where the Seasons are Reversed

By LILLIAN BINNS

OFF there in the United States of America I suppose the trees are taking on their autumn tinges of golden brown but here in Colegio Internacional, Asuncion, Paraguay, the yellow banners of the lapachos and the royal purple of the Bougainvillæa are just passing and we have just put our first Arbor Day celebration behind us. The ground in front has been sloped down and two palms are beginning to take root in front of our classroom windows and later there will be beds of cannas. Over on the side near the gates there are bridal wreath bushes planted by the kindergartners and with a gay whirl of "Ring-a-round a-rosy" (sung in English). Way down in the corner the second graders dug a deep, deep hole and went into giggles when a queer cone-shaped affair proved to be their allotment. It is bamboo, which will help the little boys to some shade—some day. All around are slender rods which even after one week are beginning to put out leaves. By next year this time there will be, we hope, both sod and shade around our classic walls. Each class and each teacher had its particular part of the planting.

But these are busy days and before we could say "Jack Robinson," the big *torneo* was upon us. I think I told you about the trip of the boys from Colegio Americano and the enthusiasm it awakened. An interschool athletic association was formed and an interesting meet was held over the week end. Our boys won in six of the ten trials into which they entered. Mr. Hopper has surely been busy. Basket ball is new to the country and he helped the other boys learn it. We won both basket ball and volley ball. Swimming and shooting we did not enter. Races, jumping and shotput were the other events. We had the advantage, in that Mr. Hopper has been working with the boys all year along these lines but with the disadvantage of using primary boys largely, whereas other schools had big secondary departments to draw from. We were very proud of our fourth grade runner who carried off the 220 meter, and did his part for us in the relay. He is what one might term a "street urchin" were we in the States, and had been thrown out of other schools. He has been with us three years now and is pushing ahead, leading his class, too, in studies. Things like that show progress.

Nor are the girls being left out. They too wanted to learn to play games and twice a week they are coming out to learn basket ball and volley ball. I discouraged a meet this year, as time and use of the courts are limited since the one basket ball field was being used by all of us, and playtime comes after school hours. Next year, perhaps the girls too will be showing interest. The friendly contacts we are making ought to count for good. Three of the girls are ex-students whom I am glad to meet again.

A month from now we will be deep in examinations and then will come the closing program. We hope it will mean the opening program for our own auditorium which is nearing completion and that we can have more of conferences and music and branch out into wider work.

Did I write you about my day with the secondary girls? The 21st of September which marks the opening of spring—or May Day—is "Students' Day" down here, and there are various kinds of celebrations. It is for the secondary, there being a Children's Day earlier in the year for the little folks. In other years our girls have had no particular program, since there have been but three or four, but this year there are four girls in the first year high school and six in the second year. Asteria, who has been with us four years, and is thus the senior in the department, came in one afternoon with Susana, daughter of the "President of Blue and Honest Eyes" (as one of the newspapers named him on the anniversary of his death), and various other girls hanging around down the hall, to invite me to go with them on their picnic, and I was amazed at the gay shout which greeted her announcement to them that I would, until I remembered that possibly the mothers had decreed that someone must be chaperon. (I must confess that I don't feel so sedate as that sounds.)

They assured me that we would go "rain or shine" and they would make all arrangements. Well! it rained torrents the night before and was raining when I set out for school in the morning—Saturday—but the girls had been there already and insisted we were going. I had said I must attend teachers' meeting first, and they were to come back after delivering the "eats" and they did. It was still showering but looked lighter so off we went, picking up one uncertain damsel on the way. Luck was surely ours for we didn't get stuck in the mud and later the sun shone in patches. There was a big stream, swollen big, and we used a bamboo grove as dressing room and donned bathing suits for a dip. How they did enjoy it and I, too. Then we picked blossoms and decorated the table with flowers. When I pulled out the kodak, there was a rush for the mirror and the rose garden until each one had placed correctly a red rose above her right ear, in olden fashion. Dinner was eaten and eaten and eaten, and stunts were tried. The peanut race was new and jumping stunts are popular. Then we visited a house being erected. Two floors—four bedrooms above and two parlors below. (How simple—no bathrooms nor kitchens—they, if any, are built off somewhere to the side.) All the land we could see around apparently belonged to the *estancia*, which claims to have 4,000 orange trees alone. Laden with roses from the garden, bamboo poles for our jumping standards, and even a big lettuce or cabbage, we finally started homeward. For me it was a happy day, showing me glimpses of the girls when free from care and also their growing ability to manage themselves.

Difficult to Understand

WE CALLED at the home of a high caste Hindu family one afternoon. The man of the house, who is the secretary of the cooperative societies of Rath, met us at the door and greeting us in a friendly manner asked us in. I immediately inquired for his wife whom we had come to call upon. He told us that she was ill but asked us just to step into the next room where we would find her. I did so but my Bible woman had not gotten inside the door of this room when I motioned for her not to come. The patient had risen from her bed and was standing in front of me. To my surprise I saw at once that she had a bad case of smallpox. The face was well covered with the eruption and she was having fever. I did not take the chair offered to me, for I did not care to make a long call under the circumstances. I urged her to lie down. Then turning to her husband I advised him to consult the doctor and to procure some medicine for her. So far she had taken none, so they told me. I offered my opinion of what should be done, then giving her my sympathy, we stepped outside. The husband walked along with us to the tonga, saying as we went, "You see, Miss Sahib, it is this way. We do not give medicine for this because we believe it is a *devi* (god). It is not our custom to give medicine." I knew he was more or less an educated man or he could not hold his position, so I explained to him that he being educated should not hold to these false ideas any longer, that smallpox was a dreadful disease that was doing much harm in this country and that it should be stamped out as soon as possible. I urged him to go at once for medicine for his wife. However, I am not sure that he obeyed my injunctions.

MYRTLE FURMAN.

Rath, India.

The WORLD CALL pageant, "The Mirror Blue," was given recently in the Ninth Street Christian Church, Washington, D. C., to a packed house. An interesting feature, and one which made the tableau very effective, was the dress loaned by Madame Wu, wife of the Chinese Minister to Washington, and which was worn by Mrs. R. I. Williams, the efficient WORLD CALL secretary.

The Amenities of Building a Church

By JOHN H. BOOTH

THE church at East San Diego, California, where John W. Underwood is pastor, is remodeling its auditorium and adding an educational plant. The accompanying pictures show progress of the work. To help complete this building the department of church erection of the United Christian Missionary Society has promised a loan of $12,000. With the exception of what the loan will cover in the cost of this building, the congregation is contributing week by week sufficient to pay the workmen. A great deal of labor is being donated. They are making a special effort to have a large number of free workmen on Fridays of each week. The women of the church are on hand to serve the meals. The accompanying picture shows a group on a recent Friday with some of the workmen and the women who were serving on that day. In the center of the picture in the front row is C. M. Barnes now in business in San Diego but formerly a minister in Oklahoma back in the days of the Cherokee Strip when E. F. Boggess made his famous run for the Board of Church Extension into the territory and staked town lots on which churches later were built by the aid of Church Extension loans. Mr. Barnes got the church building habit in the early days of our work in Oklahoma. He is now superintending the construction of the work at East San Diego.

John W. Underwood, the pastor is raising the money to build this church. He says in a recent letter:

"In raising the money I have raised my blood pressure up to 190—but that is not high for California. I spent a month, my vacation month, in a sanatorium at Elsinore lowering the pressure at $35.00 per week. I do not know just where she stands now. I won't let anybody take my pressure until the building is completed or I explode."

Front of both educational building and auditorium, East San Diego, California, in process of erection

He tells the following incident:

"While thinking of whom to see next, I thought of a rich, retired banker with whom I had played golf. He drove a Twin Six Packard and I saw visions of thousands. I brought him to focus on the fourth hole. He stopped and looked serious and said, 'John, I have thought of the splendid work you are doing in East San Diego and decided to help you.' He opened an old wallet and gave me cash—one dollar! I confess my thoughts were not of Heaven—but I smiled a silly grin and thanked him. I then asked him where he belonged. He did not belong just at present, but said, 'I always like to help the Good Cause.' This is a true story. I have many more like it."

All happy because their building is on the way. No doubt the smiles are partly accounted for by the good dinner prepared by the women for the workers

As It Is Done in Ghasiyapara

THE Sunday school in Ghasiyapara was opened early in the year. A young teacher had been put in charge. It was considered good enough to open a daily vacation Bible school among them and proved itself so, in that it was the prize school of the group.

Our present teacher, Daniel John, is a product of our high school, though he lacked one year of completing the work. He is now employed in the Settlement Offices. He began there as an accountant. Daniel asked permission to practice on the typewriters when off duty. He soon became proficient enough to be able to copy documents and in that capacity he is now serving. They have promised at the close of the year to let him go to Nagpur for regular typist's training.

This morning it is raining, but Daniel goes out after the boys and brings in twenty-five of them. Last Sunday they had thirty-five. All stand for prayer.

What song would they like to sing? "Hamara man laga" is chosen. They continue standing and lustily sing the "bhajan" throughout, clapping the while, both teacher and pupils, with an especial emphasis at each refrain, putting joy into the new religion they are learning. Another song is sung in the sitting posture, and they all *know* it, too. The lesson is now given. It is the story of Jesus stilling the storm. Indian touches are woven in. Then a few questions on the lesson are asked, and one boy gets up to tell us what Jesus does for us. Now all boys are to look straight at him and to listen to what he is going to say. "Jesus saves us and cares for us, and cares for all living creatures." This is said clearly, distinctly, and with all absence of self-consciousness.

A youngster suddenly cries out. Some mischievous fellow has given him a punch. He is removed to another place and order is restored. Another short prayer is offered; leaflets are distributed; and an informal talk about attendance and the bringing of other boys is made. All rise for the closing prayer.

CAROLINE E. POPE.

Bilaspur, India.

A Close-Up of Our Colleges

Bethany College

THE work on the new dormitory for women at Bethany College is progressing rapidly. The walls have been practically completed and the entire new section will soon be under roof. The white stone front bearing the inscription "Phillips Hall" gives the building a reality which cannot be questioned. Work on the interior will be pushed as rapidly as possible and it is hoped that the building will be ready for occupancy at the opening of the second semester in February.

Religious drama, officially introduced into Bethany's curriculum this year, is already assuming a place in the college program. Recently the class presented at the evening services of the Bethany Memorial Church a three-act play, "Where Love Is God Is." The play, which was delightfully presented, is based on the theme of the dedication of self to the service of others. Mrs. Anna R. Bourne, who is in charge of the work, has plans for similar presentations during the year. The work which already has been done has demonstrated the value of religious drama, which is rapidly becoming more and more important in our churches.

Debating, which has come to occupy a real place at Bethany, is expected to command attention this year as formerly. The men's teams are at work and the newly organized women's teams are hard at work, too. For several years Bethany has had a high standing in the tri-state debating conference and the teams this year promise to uphold the standards set by former teams. The work in this field is being carried on under the direction of Professor Osborne Boothe, of the Bible department.

The Ministerial Association of Bethany College has selected the following officers to serve during this year: President, Earl Owens, Orleans, Indiana; Vice-President, Howard Horner, Clarksville, Pennsylvania. This association has proved of real value to the young men preparing for the ministry.

Butler University

Non-fraternity men and women make higher scholastic averages than do members of Greek letter organizations, according to a survey conducted at Butler University by Sarah Cotton, registrar. Using statistics compiled by Miss Cotton for the second semester last year, unorganized men had an average of 1.2499 and women 1.678, while members of fraternities and sororities made the respective averages 1.0512 and 1.5958. The total average of all non-fraternity men and women was 1.414 and that of all Greeks was 1.3235.

In the university rating the women have consistently made better scholastic records than the men. This year the men's average is 1.1701 (which is approximately 78 in ordinary calculation) and the women's average is 1.618 (which is approximately 83).

Records show that varsity athletes at Butler are better at their books than the non-athletes. Miss Cotton's tabulations record 1.091 for the former and .8229 for the latter. Sigma Nu made the best grades among the fraternities, having an average of 1.243, and Kappa Beta sorority carried off the honors in that division with 1.9102.

Among the 1800 students enrolled in Butler University there are thirty-three church denominations represented. The Methodists claim 448 students, while the number belonging to the Christian Church total, 408. They are 245 Presbyterians, 119 Baptists and 117 Catholics. Churches having less than 100 enrolled with Christian Scientist, 48; Episcopalian, 39; Jewish, 37; Quaker, 33; Lutheran, 32; Evangelical, 25; Church of Christ, 20; Protestant, 19; Reform, 17; Unitarian, 11; Congregational, 10; United Brethren, 9; African, 5; Unity, 3; International Bible, 2; Universalist, 2; and one from each of the following: Adventists, Church of God, Moravian, Nazarene, New Thought, Pilgrim Holiness, Orthodox, Southeastern Union, Spiritualist, Church of England and Truth Temple. Nineteen gave their affiliation merely as Protestant. 143 students professed to have no church.

Over forty per cent of the students at Butler University do part-time work and are paying a major part of their support in school, according to statistics compiled recently by the registrar of the university.

Indianapolis industries cooperate with the university in providing jobs for students.

Men students work in filling stations, department stores, restaurants and for the larger manufacturing concerns of the city while most prominent among the places for women are waiting on tables, caring for children and tutoring.

California Christian College

Nearly two hundred young people who are leaders of the youth work of the Southern California Christian churches convened at the California Christian College in the Fourth Annual Officers' Convention, November 23, under the leadership of Wayne A. Neal, field secretary of the college, and Alex Morrison, Southern California young people's president. A banquet was held for the visitors, following which several groups were formed for discussion, and to hear the evening's program. Out-of-town delegates were entertained overnight in the college dormitories.

As an activity of the World Friendship Committee of the California Christian College Y. W. C. A., an International Luncheon Club has been formed to meet semimonthly, the first meeting being held October 25. Mr. Carrilo, religious director of the Good Will Industries of Los Angeles, brought a message on "America's Relationship to Latin America." It is the purpose of this group to come to know better the peoples of other lands, particularly those who have local groups in Los Angeles, and to study ways and means of promoting friendship between the nations.

The executive committee of the board of California Christian College has appointed two men to serve as field secretaries. These two men, Fred E. Hagin and David E. Norcross, are already in the field. Mr. Hagin has for five and one-half years been the pastor of the Figueroa Boulevard Christian Church of Los Angeles, and prior to that pastorate he was a missionary in Japan for twenty-two years, where he built the East Tokyo Institute and secured its present endowment of $55,000. For the past eight years Mr. Norcross has been the Southern California representative of the Near East Relief, and as such has become a familiar figure in all Christian churches in that territory.

Phillips University

Another Phillips University book has appeared. This time it is by the students of Phillips University. Fifteen students who have graduated during the past ten years each wrote a sermon which is published in this book. It is issued by the Standard Publishing Company. The best sermon is to receive a prize of $50. The committee to decide are Harry Ice of Bartlesville, Claude Hill of Tulsa, and E. C. Mobley of Oklahoma City. The sermons are very readable and would do credit to preachers of an older generation.

President McCash is serving this year as president of the Oklahoma Educational Association. This includes all the colleges and public schools of the state. For the coming convention, 16,800 have already registered and the attendance will run far in excess of that.

Miss Ora Blanche Burright, Phillips University of '22, has accepted a position on the teaching staff of the University of Colorado Medical School at Denver. Miss Burright, who holds the Master's Degree in physiology, has been a graduate student at the University of Chicago, Northwestern University, and Iowa State College, and a medical student at the University of Kansas. She is to be a candidate for the Doctor's Degree at the University of Colorado.

Cotner College

The second annual home-coming of Cotner College was observed November 1. An address by Adrian M. Newens, president of the University School of Music, and member of the college board of trustees, on "Bootstraps and Men," was delivered in the morning. A cafeteria lunch was served at Bates Hall at noon. In the afternoon the Cotner and York football teams met on the Cotner field, the score being 47 to 0 against York. A home-coming banquet was held at Bates Hall in the evening, the alumni giving the program. A mixer in the gymnasium under the auspices of the Y. W. C. A. and Y. M. C. A. concluded the day's activities.

Over fifty former students were on the campus for the day.

Two new members have been added to the faculty this year—Lewis C. Anderson, professor of New Testament in the department of religion, and Miss Eula R. Merwin, instructor in education. Mr. Anderson was formerly minister to the Christian church at Monte Vista, Colorado, and Miss Merwin was a member of the faculty of the Cotner College Rocky Mountain Summer School in 1929.

Dr. Vernon Cooper and Mrs. Esther F. Cooper, professors in history and Latin, respectively, have returned from a year of study in Europe, centered largely in France.

The Disciples' Divinity House

Interest in the Disciples Club continues with an attendance of between forty and fifty at every meeting. The supper talks and discussions have been unusually good this fall. E. K. Higdon spoke on "Millions—A Partnership Job"; Dean E. S. Ames led one discussion on "Why Religion?" Dr. J. H. Randall, director of the World Unity Foundation gave an interesting talk on "Are We Moving Toward an Ordered World?" and Professor W. C. Bower led one meeting, discussing "Education Among the Disciples."

Charles W. Hawthorne of Providence, Massachusetts, has been secured to paint the portrait of Dr. Herbert L. Willett, which is to hang in the library of the Disciples' Divinity House. Mr. Hawthorne expects to commence work on the portrait the first of December.

The office is planning to mail a news sheet containing information about the house, former students and friends to all interested in the work of the Disciples' Divinity House. Copies will be sent on request to anyone who will write to 1156 East 57th Street.

Culver-Stockton College

On November 26 the boys' debating team of Culver-Stockton College, composed of Robert Hargis, Courtland Motley and Gerald Maggart, debated the Missouri University team at Macon, Missouri, on the question "Resolved, that the United States cannot expect her foreign debts paid until her tariff barriers are substantially lowered." The debate, which was held under the auspices of the Macon High School, was a no-decision. Professor Roy Smith, the coach, who accompanied the team, expressed himself as being extremely well pleased with the team, and he is looking forward to an interesting, successful debating season.

Dual debates will probably be held with Carthage, Central, Iowa Wesleyan, Westminster, Northeast Missouri State Teacher colleges, Drake, Oklahoma and Colorado universities, and others, as the schedule will contain between twenty and thirty debates. In the past few years debate teams of Culver-Stockton have gone as far from home as Wisconsin, Ohio, Texas and Colorado.

Lynchburg College

The Lynchburg College banquet, followed by the evening service in charge of the college, was the high point of the Virginia State Convention. The banquet hall was filled with guests. President Hundley presided and short talks were made by J. Lloyd Black, field secretary, Dr. Sidney M. Bedford, head of the Bible department, and President Cloyd Goodnight of Bethany College. It was a real "boost" for the college. The evening service was also in charge of the college. The Glee Club furnished special music for both the banquet and the evening service. Short talks were made by Jacob J. J. Strite, Ramon Redford and Elmore Turner, followed by President Goodnight who gave an address on Robert Richardson, one of the great pioneers.

Texas Christian University

Eight types of scholarships are offered by Texas Christian University with the desire of encouraging students of ability to continue their education.

Two scholarships are awarded to the honor graduates of each affiliated high school in Texas, one to the highest ranking girl and one to the highest ranking boy. Ten scholarships are available, on the basis of grades, to graduates of junior colleges in Texas who are in the upper third of the graduating class.

Ten scholarships are awarded to students making the best all-around records during their freshman and sophomore years at Texas Christian University.

A limited number of student leadership scholarships are awarded to students of any class in the university, for the purpose of encouraging and assisting students who "give evidence of leadership ability in the activities of college life." Ten of these scholarships are usually assigned to players in the band.

Any student in Texas Christian University who gives evidence by official letter from the appropriate church officers that he or she is indorsed as a candidate for full-time Christian service as a life vocation will be granted a scholarship.

The Wyatt C. Hendrich scholarship is open only to students who have completed the junior year at the university. The award is based on scholarship and the promise of a useful career.

Graduate scholarships in the university are offered to graduate students who wish to study for the Master's Degree and to assist in the department. Graduate fellowships are offered to graduate students capable of teaching and studying for a graduate degree.

The country naturally divides itself into sections when it comes to selecting championship football teams, such as Eastern, Midwestern, Western, Southern, Southwestern, etc. The championship of the Southwest for the season just closing was won by Texas Christian University, who defeated all opponents in the Southwest, including the University of Texas.

William Woods College

Miss Margaret Lawrence, class of 1918, sailed during the month of October from Seattle, Washington, for Nanking, China, where she will resume her missionary work. There are at least four other William Woods girls in China: Helen Humes-Rasmussen, class of 1924, Doris and Frances Ware, both of whom live in Shanghai, and Jane Cohee, daughter of Chaplain Cohee of the United States Army, who lives in Tientsin.

The William Woods College Debating Club is at work on the question for collegiate debate relative to disarmament of the nations. Miss Juanita Venrick of Smithville, Missouri, is president of the club; Dorothy Gray of Sedalia, Missouri, is vice-president. Last year the girls won twelve out of thirteen debates. They can hardly expect to be that successful this year, but they will continue the record of other years, which has always been excellent.

Sunday, November 3, was Dad's Day at William Woods College. About eighty-five dads were present. Love for their daughters brought them from various states, although it is difficult for fathers to arrange their business so they can be away. College songs, other musical numbers and comradeship made the day joyous to fathers, daughters, and faculty.

William Woods friends of Miss Irene Pehling, formerly of Poplar Bluff, Missouri, were delighted when they received the news that Miss Irene was the winner in the State Atwater Kent audition held in St. Louis, October 5.

Recently President Cockrell called the pastors of Fulton churches into conference relative to the student's part in the church, Bible schools and young people's work. Each pastor gave evidence of his direct interest in the students by arranging many of his meetings in harmony with the program of the college.

Christian Education Loses Faithful Supporters

F. A. Parkinson, of Enid, Oklahoma, treasurer and member of the executive committee of Phillips University, passed away in Long Beach, California, following an illness which began last January. Mr. Parkinson was in his twentieth year as a trustee of Phillips University, and has given much of time and money to its upbuilding. A business man of excellent judgment, his counsel has been highly respected by the university throughout the years. He was a leader in the civic, fraternal, and church affairs of the city of Enid. The flag on the Phillips campus was hung at half-mast in respect to this friend whose going will be felt keenly.

Christian College, Columbia, Missouri, and the cause of Christian Education lost a friend and faithful supporter in the death of Colonel F. W. Fleming of Kansas City, which occurred on November 14, following an operation in a Chicago hospital. Colonel Fleming has been a trustee of Christian College for many years. His interest in Christian Education found its most far-reaching expression when he consented to head the Missouri Movement in 1919 to raise two million dollars for our colleges in Missouri and actually went into the field himself to bring it to a successful issue. The results of the Missouri Movement stand as a monument to the great soul, the keen vision and the business acumen of this man of God.

Speaking of Books

Teaching for Christian Living

DR. PAUL H. VIETH is superintendent of Educational Administration in the International Council of Religious Education. The chapters of this book were first published in the *Bethany Church School Guide* where they have already attracted wide attention. The book itself has run through two editions and is about to be published in its third edition. The book deals with the curriculum of Religious Education. Inasmuch as Dr. Vieth has been in charge of the Research Department of the International Council he is in a position to know what constitutes the curriculum of Religious Education in the modern church. One would naturally expect a very technical discussion. On the contrary Dr. Vieth has given us one of the easiest educational books to read. It abounds in illustrations and examples and is exceedingly helpful. Every pastor and church leader should read it, as well as every teacher of the church school. It is one of the most forward-looking books ever produced in connection with the International Teacher Training Curriculum. The book is approved as a text in the study of unit No. 92, "The Curriculum of Religious Education."

—CHARLES DARSIE.

Bethel

BETHEL, by Eli Moffatt Millen, the winner of *Christian Herald's* $2,500 prize, is well worth reading. With a setting of Kentucky hills and blue grass the pastoral effect is intensified in the person of the gigantic blacksmith-preacher whose soul outstrips his powerful physique and keen intellect in its breadth and vision.

Bethel Latimer in his rugged strength of Christian manhood, is far more admirable as a hero than some of the ministers fiction has given us in recent years. The words of one of his parishioners give an excellent characterization of the man. "If you think Bethel Latimer ain't big enough to handle anything from ploughshares to immortal souls better'n any other man in this state you've got yo' figgers wrong. The good Lord throwed the mould back in the attic after he made that man, an' he won't use it ag'in 'til Jedgment Day—to measure him by. He'll fit it, too."

The story of "Old Hinkston Church" and the peaceful lives of its parishioners, a marvelously realistic account of a Lexington horse fair, the coming of a steel magnate who wants a large estate in the midst of which are Latimer's little home, smithy, and beloved church, the subsequent struggle between these two leaders among men, and the delightful romance of their youthful grandchildren, make a fascinating story. The author's style is rich in detail of rather unusual charm and the quaint dialect is artistically done.

There is much fine philosophy in the words of the man, Bethel. "If Eve had been a postponer," the blacksmith-preacher spoke softly but as one with authority, "she might have remembered God's will. Her decision was the beginning of business. Interpret that in your own terms. The will of God *can* be known. I advance no argument in support of that assertion; I state it as a fact. Some day, unless you order your soul's supplies from His competitor, you will learn that this is true." This man deliberately turned his back on the city and chose to be a mender of tools and of souls out in God's great open spaces, where he spent his superb energies in building one of the churches that will live forever in the hearts and lives of all its members.

—HAZEL HARKER.

For the Young People

THE SUCCESSFUL YOUNG PEOPLE'S SOCIETY, by Catherine Atkinson Miller, director of young people's work for the Reformed Church in the United States, is a manual of the highest order for all who face the task of organizing and conducting the society type of young people's organization. There are many books covering various phases of young people's work, but this book surveys the whole field and offers innumerable practical suggestions and a fund of sane advice on all of the problems involved in organizing young people along the line of a Christian Endeavor Society. Equal emphasis in the book is given to devotion and to recreation.

This book is written for the purpose of helping leaders of young people to meet the following problems: Getting young people to attend meetings; finding something for all of them to do when they do get there; shifting gracefully from a program of fun to a program of devotion; keeping committees from dying the death assigned to all committees; enlisting timid souls in new experiments which require courage to be worked out; achieving goals and objectives which will be worthy of young people's organizations; maintaining a religious purpose in a group only too ready for fun and nothing else; training oneself and others for effective Christian living through the young people's society. The book is highly endorsed by the United Society of Christian Endeavor.

—CYNTHIA PEARL MAUS.

Books Reviewed in This Issue

THE SUCCESSFUL YOUNG PEOPLE'S SOCIETY, by Catherine Atkinson Miller. Doubleday, Doran & Co. New York. $1.75.

THE GROWTH OF CHRISTIAN PERSONALITY, by Wilfred E. Powell, Bethany Press, St. Louis. $1.25.

TEACHING FOR CHRISTIAN LIVING, by Paul H. Vieth. Bethany Press, St. Louis. $1.50.

BETHEL, by Eli Moffatt Millen. Doubleday, Doran & Co. $2.00.

THE TABLE OF HIS PRESENCE, by James Henry Fuller. Parke-Harper Company, Little Rock, Arkansas.

Any of these books may be ordered through the United Christian Missionary Society, Missions Building, Indianapolis, Indiana.

The Growth of Christian Personality

THE Disciples of Christ are very fond and proud of Professor Wilfred E. Powell. For a number of years he has been professor of Religious Education at Phillips University, Enid, Oklahoma. During this time he has been granted two leaves of absence for study in Yale University, where he acted as instructor during his course of training for a doctor's degree.

The work here reviewed has the endorsement of the Teacher Training Publishing Association and the International Council of Religious Education as well as our own Teacher Training Department, as an approved textbook for Unit 1, "A Study of the Pupil." To those who are familiar with *The Pupil and the Teacher* by Weigle, this new work will be a revelation. It is a thoroughgoing discussion of the way Christian personality is developed by educational measures. The chief emphasis is laid upon the development of children. This is perhaps a characteristic of all educational books rather than that of Professor Powell alone. Dr. Powell begins with a description of the original nature of human beings, the way learning takes place physiologically, habit formation, the reality of personality, how personality emerges and develops together with the nature of religious experience.

—CHARLES DARSIE.

"The Table of His Presence"

DR. FULLER is state secretary of Arkansas. In this position, over a number of years, he has been successful in developing small churches into organizations able to take care of themselves. The book is a collection of talks for the communion table. They are designed particularly for churches that have no pastors and where consequently the elders assume the full responsibility for the communion service. The selections, sufficient for a whole year, are designed to be read by the elders as a contribution to the worship of a church. If desired, their leading ideas and ideals can be carefully studied by the one who is to preside at the table and they may be given extemporaneously.

—CHARLES DARSIE.

What, Where, When and How

A Guide to the Use of Missionary Materials and Methods

Calendar Ahead

JANUARY is the month for Schools of Missions. See December WORLD CALL, page 44, for list of books suitable for use. A more complete list will be sent on request.

February 2: Young People's or Christian Endeavor Day.

All the World Our Stage

Young people will be much interested in a new and unusually good pageant "Keepers of the Flame" by Eva Raw Baird. This Pentecostal pageant challenges twentieth century youth to "Crusade with Christ," in evangelizing a needy world. It will be sent free to all young people's groups who will present it on February 2nd, Young People's or Christian Endeavor Day, and send their offering to the United Christian Missionary Society.

May we call to your attention "A Dramatized Summary of the Work of the United Christian Missionary Society," of interest to those groups wishing to present briefly the work of our churches. Free upon request.

A very interesting little playlet entitled "A Day in the Office, Getting Out Christian Literature in China" is a lively description of the way in which materials are issued for the use of Chinese Christians. This will be sent free for examination upon request.

Groups wanting a simpler play on the Philippines than has been available are asked to examine "Breaking the Bonds," by Miss Adamson, one of our own missionaries. We feel that it will meet a need which has hitherto been unfilled.

Trails of Discovery in World Friendship Among the Philippines

Among the Philippines is the new winter material for Intermediates. Our churches will find this book very valuable. Many churches having Intermediate groups are using the series. We hope that all not using it will start its use this quarter.

A Book a Month for Your Graded Library

For Primary Children—*Filipino Playmates*, by Jean Moore Cavell, contains very human and easily tellable stories which center around Jose and his small sister Rufine, two Filipino children who live in a tropical village in the Philippine Islands. The stories acquaint children with child life in the Philippines and reveal the universal experiences of childhood as these two romp with the other village children, fall in the river, go to Sunday school, make friends with an American boy, have part in the "fiesta," go on vacation trips and live their normal childhood lives. Background notes enrich the stories with definite information. Folklore, Filipino games, expressional activities help develop friendly attitudes. Ten session plans give practical suggestions for the use of the material in any Primary group.

Work of a Primary Department

This interesting map and African Village show what can be done. Try the same with the Picture Map of the Philippines and with the Bradley Philippine Village. The work was done under the direction of Mrs. F. R. Liddell of Laporte, Indiana. Paints rather than crayons were used. The children made the very interesting trees and huts from crepe paper. It is safe to assert that this group of children will not soon forget what they have learned about the Congo and the work of our church there.

The attractive cover page pictures several Filipino children. Price $1.00, cloth. $.75 paper.

Correspondence Course

The ten-lesson correspondence course in Missionary Materials and Methods as announced last month brought several responses. The course is practical and helpful to all church workers, local and state. Enrollment privileges are always open. Registration fee $3.00. Credit in Leadership Training.

Disciples of Christ at Work in the Philippines

Suggestions for Study for an Adult Department

Study the influence of the Friars, the Jesuits and Protestant missionaries in the Philippines.

If it is a man's job to rebuild the Philippines in sanitation, education, caring for lepers and Christianity, what is today's need along these lines? What progress is being made by Protestant missions today?

The Philippines are advantageously situated for trade. Investigate the volume of it. What possibilities are there for development? What have trade relations had to do with peace and war? General Smuts, said the problems of the Pacific are the world problems of the next fifty years. Discuss this in relation to our interests.

What educational work are we doing? Why is this type of work necessary? What are the general results?

Discuss the connection between medical work and the gospel. What medical work are we doing?

The people are mostly Catholics. Why is evangelistic work needed? What results and what changes come in communities accepting Protestantism? What evangelistic work is our church doing? Name results in methods of living, attitudes, etc.

Handwork for Adults:

Build a lighthouse symbolic of a church sending out the light. Make a large electric map of the Philippines with our stations glowing by means of small electric light bulbs. Make models of our building in Laoag. Floor plans are available. Dramatize the work of a Filipino Christian nurse. Prepare posters showing our work. Prepare an exhibit of Filipino arts and crafts.

Put on the Filipino play *Breaking the Bonds.* Become familiar with some of the Filipino Folk Music. Prepare an exhibit and program giving these features.

(*Note:* Churches putting on an All-Church Study of the Philippines will be given all possible assistance upon request. Reprints of these pages are available. We are deeply indebted to Mrs. R. W. Blosser of California for her excellent suggestions.)

Schools of Missions

Now that the holidays are over "the time has come to talk of—" your School of Missions, if you have not already had it. Or if you have had your Home Mission study you will want to begin at once to launch your Foreign Missions School using the very splendid books listed last month. Or you may want to use the all-church study on the Philippine Islands for which plans have been offered in previous bulletins. You will want at least three classes, children, young people and adults and if possible others. Suiting the school to your local conditions you will have six successive Sunday evenings or six Church Nights, or one concentrated week of nightly classes. Write for further details as to organization, study books, handwork.

Bulletin II—No. 1

Address all inquiries to the Missionary Education Department, Missions Building, Indianapolis, Indiana.

Missionary Organizations

Woman's Society

1929-1930: *Witnesses to His Power.*

February topic: *Witnesses to His Healing.*

Worship theme: *Unforgiving, Unforgiven, Then Lacking Power,* Matthew 18: 21-23.

Young Matrons' Society

1929-1930: *Gates of the Nations.*

February topic: *Gates of Service.*

Worship theme: *Service, Not Authority, Christ's Road to Preeminence,* John 13:5.

Guild

1929-1930: *Comrades of the Way.*

February topic: *Comrade of Christ's Ministry.*

Worship theme: *Among You as One Who Serves,* Matthew 20: 26-28.

"GOOD morning, sir." Just a passing salutation, spoken by a wayfarer, to one who hurried along on a bicycle through the dusty streets of a distant city in India. As he rode on through the dust and the heat, the sun overhead did not seem quite so intense after this salutation, so kindly spoken by the aged Parsi gentleman.

Only a salutation. However, in it there was not only a kindly wish for the one thus greeted, but what was more, there was an appreciation of the Farwanderer in living his life in a city so far distant from his native land. It was like a flash of cheery light in the darkness of the night, which cheers one on his toilsome way, when full often one's purposes and ideals seem to be misunderstood.

Two little bouquets of sweet peas were in the bicyclist's hand. Did the aged man divine where the Farwanderer was going and add his blessing to the errand being undertaken? Perhaps he did. The flowers had been gathered by a little daughter for the men in the ward of the hospital. She had gathered them with almost breathless speed lest her "daddy" should be gone before she could return with her little posies. She did not ask who these sick were: whether they were white or black, rich or poor, old or young. All she knew was that they were sick and alone in the hospital. That was enough. The childlike and Christlike love of her girlish heart went out to them and she wanted to do what she could.

It is only God who knows the joy and cheer that came to the heart of the Farwanderer from the love of this little child and the "God bless you" of the aged wayfarer as he passed on through the dusty and crowded streets of a plague-stricken city one day at noontide.

This is only an incident of the love in the heart of a child that knew Christ. As the missionaries witness day after day by doing his will they are instilling this same love of the Christ into the hearts of not only children but men and women whose lives were filled with unhappiness and ignorance.

* * *

On the mission fields the ones who come to know Christ are changed men and women. Women are respected in the Christian home. Children are shown an increasing care and affection. Young men are learning trades. Christian homes are cleaner and sweeter. The best health conditions are considered.

HERBERT SMITH says that the course in native customs and manners is one of the most interesting given in the new Congo Christian Institute at Bolenge, Africa. "At first one might think, 'Why have such subjects? The natives know that already.' Well, they only know the manners of one section; so it helps them to appreciate the differences among themselves. Then their very life is wrapped up in their manners and customs. Today we talk about native hunting. One boy described a native witch doctor telling the hunters where to hunt and what they would perhaps find. He did it so well that you were right in the group as they waited for the old witch doctor to stir up his medicine and smell it and then stick his nose in the air and seem to locate the place of the animals. Then when I ask 'Does the witch doctor make a mistake and point to the wrong way?' 'Make a mistake?' They all tried to say at once, 'He does that nearly every time and then the whole crowd laughs at him and we go and hunt where we want to.' By the method of taking these customs out in the open and looking at them in different ways, we believe that we will do more to remove fear and superstition than by anything else."

* * *

While the missionaries were exulting in the hope that Japan might become a Christian nation in a day, a wave of reaction against all things foreign swept over the land. This reaction was largely due to the reluctance of the Western nations to revise their treaties with Japan, thus admitting Japan into the family of nations and on a perfect equality. In their anger the Japanese said that, as Christianity was a foreign religion, it would be unpatriotic for them to forsake the faith of their fathers and to become Christians. The opposition to the missionaries and all they were supposed to represent was most violent. The missionaries wrote "They have slandered us in their conversation and in their newspapers; they have called us odious names such as 'Jesus dog'; and the dogs have been set on us by the boys; they have thrown stones at our house; they have broken our windows and the fences of our chapels and have written upon the gateposts, 'Strike Jesus with the fist.'"

In a few years the hostility passed away. The treaties were revised and the Japanese felt so proud of the place accorded them.

Book Shower

JUST after the buildings of Jarvis Christian College had been cleaned in preparation for the opening of school in 1928 a fire completely destroyed the Academic Building in which was the school library. Since that time Jarvis has done its work on the very meager supply of books which has been given to the school. The Guilds are undertaking a Book Shower to supply the school with the needed books.

There is an unusual spirit of optimism at Jarvis based on the renewed interest that the white churches in Texas are taking in the school. One evidence of this interest is the sinking of a well which has been greatly needed. We have had all these years two hundred more or less boys and girls in school with a faculty of approximately twenty, and the only way they have had of getting water has been by the old-fashioned oaken bucket with a pulley! But, through the efforts of a board of twenty-five influential white men of Texas they now have a water system with air pressure tank, water and sewer pipes. You will find interesting general information about Jarvis in the *Survey of Service,* pages 177-186.

* * *

When the Crown Prince of the Belgians visited Congo in 1925 he had been entertained along the way by heathen dancers, their bodies smeared with palm oil and red powder and with skins flapping from their waists and writhing as they danced to the shaking of rattles and beating of drums. When he reached Bolenge he was greeted by a group of clean, clothed young men and women and boys and girls from the mission schools, hospital, printing press, engineering shop, and electric light plant. They sang the Belgian National Anthem as he landed. After visiting the church and various branches of the work above mentioned, the Crown Prince was introduced to Mark Njoji, the first ordained native minister in our Congo work (who speaks some English). The Crown Prince turned to Mark Njoji, and asked "What is it I see? Your people look so different from these others." Mark replied, "It is Jesus Christ in their hearts." This is what the missionaries are trying to do in Congo—no matter what the phase of work—they are trying to put Jesus Christ into the hearts and lives of these people.

Programs for February

Circle

(For unmarried young women 18-24)
February Topic: *Roads to Understanding.*
Worship Theme: *Mountain-top Visions.*

PEOPLE who do not live in one of those parts of the world where races are rubbing each other the wrong way ought to make it the subject of daily thanksgiving."—so begins the interesting chapter, "Many Races—One Humanity," of the study book which follows *Blind Spots—All in the Day's Work*, by Godfrey Phillips. This book may be secured in two bindings—paper, 60 cents; cloth, $1.00. The above mentioned chapter is the basis for the discussion of your February meeting. You might vary the presentation by having a member imagine himself of another race, yellow, black or brown and make suggestions for the solutions of the race problem. The material on pages 32-37 could be used in this connection. If you live in a community where there are people of other races perhaps you could secure some one of them to discuss briefly his viewpoint of the race question.

John 3:16: For God so loved the world that He gave His only begotten Son, that *whosoever—black, yellow, white, brown* and *red*—believeth on Him should not perish, but have eternal life.

John 10:10: I came that *they—black, yellow, white, brown* and *red*—may have life and may have it abundantly.

Matthew 7:12: All things therefore whatsoever ye would that *men—black, yellow, white, brown* and *red*—should do unto you, even so do ye also unto *them—black, yellow, white, brown* and *red*—for this is the law and the prophets.

Matthew, last chapter: And He said unto them, Go ye into all the world and preach the gospel unto the *whole creation—black, yellow, white, brown* and *red.*

Do we act as if we believed that the words, "*whosoever,*" "*they,*" "*men,*" and the "*whole creation*" included the black, yellow, white, brown and red? Can we justify any other belief? If we cannot justify another, how are we going to answer for our neglect, our thoughtlessness and our rudeness?

Are you adding books to your missionary library and keeping up with your reading? If you do not have a copy of "Book Quests"—the list of approved books for young people for 1930—you can secure one by writing the United Christian Missionary Society.

See the Worship Service suggestion in the Senior-Triangle column if you wish to add something to your Worship program.

Senior Triangle Club

(For boys and girls, ages 15-17)
1929-1930: *A Good-Will Flight.*
February Topic: *Bird's Eye Views.*
Worship Theme: *Mountain-top Visions.*

A Worship Service Suggestion

THE worship service as outlined in your Program Year Book, suggests the hymn, "Follow the Gleam" in harmony with the theme "Mountain-top Visions." After the first stanza, which may be sung as a duet or by the group, explain that not only the knights in the days of old have seen visions and dreamed dreams. All through the ages men have felt an inward urge to greater heights.

Then tell the story, which all Conference-ites know, of the Indian chief who felt the urge of some unknown quest and who sent forth into the world four of his braves to see what signs or trophies they could bring him of a land which he had not known. You remember that the first one returned with a bit of sagebrush. The chief, pleased, said, "I see you have gone to the edge of the desert. You have done well."

The second brought some evergreen and a handful of leaves. To him the chief said, "I see you have gone across the desert to the foot of that great distant mountain. You have done well."

The third came bringing some lichens and moss in his hand. To him the chief said, "You have gone up the mountain to the edge of the timberline. You have done well."

It was sometime before the fourth returned, weary and sore, and bearing the marks of thorns and thistles. There was nothing in his hand; but he said, "I have brought nothing because I found nothing. I went to the top of the mountain; it was bare and a great wind blew. But, O Chief! I have *seen!* I have seen the Great Sea sparkling 'neath the redness of the rising sun whose rays seem to give life to the world! O Chief! I have seen a gleam—a gleam that calls me on to greater heights."

Then have the second stanza of "Follow the Gleam" sung. The story of the braves could be dramatized very effectively.

Since the February meeting is the second of the three which are devoted to the study of Porto Rico, all your Trianglers will want to be in attendance. Porto Rico is an intensely interesting place, as all who attended the January meeting can testify. You might advertise your meeting with a patriotic poster or with one illustrating some phase of Porto Rican life. The palm trees which you can find in nearly all Palmolive advertisements could be used very effectively in giving your poster the right "atmosphere."

Intermediate Triangle Club

(For boys and girls, ages 12-14)
1929-1930: *Trails of Discovery (Among the Filipinos)*

STRANGE what funny ideas some of us have about other countries, isn't it? After our study of the Philippines in our Triangle meetings we will not be heard to say, as have some people, that the Philippines are just off the coast of Florida, will we? We will know that it takes one twenty-four days to reach the Philippines by steamship, and that we go via Honolulu, China and Japan to reach them. Why not make a map that everyone can see showing plainly just where the Philippines are? Even then it is hard to realize that they are nearly ten thousand miles from here!

One of the very first things the Americans did when entering the Philippines was to establish public schools. The first school was opened at Corregidor, the great fort at the entrance to Manila Bay, less than a month after the destruction of the Spanish fleet. Soldiers turned into teachers. In less than three weeks after the occupation of Manila seven schools were reopened and an American teacher in each. Did you know that 1,000 American teachers went to the Islands in 1901? The largest number on the pay roll at one time was 926. As a result of these educational measures only 300 American teachers are needed today. Trained Filipinos, numbering 28,000, have taken their places.

Do you think you would have the courage to undertake learning to read at the age of ninety? An old Filipino woman more than 90 years old learned to read from her great great granddaughter. She did it because she wanted to read for herself the story of Jesus.

Did you read the article by Miss Velva Dreese concerning Daily Vacation Bible Schools in the Philippines? You will find it on page 61, December WORLD CALL.

Since your February meeting deals with Vigan, you would like an introduction to the missionaries there, would you not? Mr. and Mrs. Harry Fonger have charge of the evangelistic work of the entire region around Vigan, and they also do much of the educational and evangelistic work among the students. Miss Velva Dreese has charge of a dormitory which houses girls who attended the government high school and the student nurses who are in training in the hospital. Mrs. P. C. Palencia is a trained nurse and has charge of the large hospital.

Devotional Study for Woman's Societies

FEBRUARY: Unforgiving, unforgiven, then lacking power.—Matt. 18:23-35

By MAY F. FRICK

HOW oft shall my brother sin against me, and I forgive him?"

Answering Peter's question, Jesus tries to make plain the anguish of the Father's heart when we are unforgiving one toward the other.

In the story he tells, the king is easy to be entreated and boundless in mercy. Without delay he yields to the petition of his servant and blots out his debt of ten millions of dollars. It is not enough however, that he should be concerned with merely his own fair relationship to his subjects. His regal authority demands that he protect them from every cruel injustice. The servant he has just released from so large a debt casts his fellow servant into prison for the paltry sum of seventeen dollars. The king is wroth. His plan of protection requires that those of his servants who desire mercy from him, most show mercy one to another.

Do we say "The price we must pay is too great. We have tried and found it humanly impossible"? Yes, most of us know that it costs heavily, sometimes very heavily to forgive our brother from our hearts. Jesus realized that this would require more than human strength. But cannot we today follow in the footsteps of our Master as did that disciple of his who, while they stoned him, kneeled down and cried, "Lord, lay not this sin to their charge"?

But what about his price, the price the Master paid? None of us have ever tasted the depths of suffering which he knew. "Wounded for our transgressions" and "bruised for our iniquities," was he. Gethsemane and Calvary were the price he paid. Has that payment been in vain? Cannot the natural tendencies of the unregenerate soul of man be supplanted by the blameless attitudes of the divine nature, through the power of the Holy Spirit? Cannot we today "be transformed by the renewing of our minds" as Paul admonished the church at Rome? This was the hope that burned in Jesus' heart, that men might in him have forgiveness and then be able with clean hearts to draw nearer unto God.

Some present-day systems of thought attempt to reestablish a man's confidence in his own worthiness, to make him forget his past sins, without, as did Zaccheus, doing all in his power to right the injustice and the wrongs to others. In order to make him more confident for the future, some even endeavor to take the reality out of sin. Thus the subject of sin has become somewhat taboo, but we note that those who are sinned against seem to suffer as much as formerly. The popularity of these thought-systems but emphasizes the fact that the thinking world, however blind to the beauty of God's plan to draw man unto himself, is coming to recognize that the consciousness of guilt is a serious handicap in the life of any man. It will inevitably dwarf his spiritual growth and often undermine both mental and physical powers.

That we may cast all our care upon him, we need him near; then

"The healing of the seamless dress
Is by our beds of pain;
We touch him in life's throng and press
And we are whole again."

How wonderful is our Father's plan that no one, however they may wrong us, can separate us from himself if we are Christlike in our forgiveness toward them!

Yet how often we have heard people say, "I used to feel that God was very near and very dear to me, I found my greatest delight in pleasing him. But it's different now, I don't know why." And many add, "I'd give anything if I could feel as I once did about God."

Oh! how the Father's heart must ache, and does not yours, when face to face with such a tragic situation? A child of God is separated from his Father and does not understand or recognize the reason for it. Unforgiving, unforgiven, then lacking power and joy. How often, almost invariably, if there is further friendly conversation it is discovered that the unhappy change of heart dates back to a wrong inflicted by some acquaintance or loved one; and another question or two reveals the significant fact that the offending one has never been wholly forgiven, that a big or little trace of unkind feeling remains.

A dear friend of mine experienced such a tragedy some years before I met her. She was brought up in a home of unusual Christian consecration and was giving herself freely to the task of lifting neglected humanity to higher levels. It was an unselfish service she was rendering, but without the joy and the power that she felt should be hers. She was continually hungering for a closer walk with God and knew not why she was deprived of it. When the idea of unforgiveness as the stumblingblock to her close Christ companionship was mentioned, she thought it impossible, but after continued careful and prayerful searching of her own heart she unearthed the source of trouble. Someone had injured one of her loved ones long years ago and her sensitive sympathetic heart had suffered more than a direct injury to herself would have caused; she did not now brood over it but she could not think of the offender with forgiving Christlikeness. Even when the difficulty was discovered it took an abundant measure of the grace of God with prayerful, unremitting determination to overcome, but her increased joy and exceeding spiritual power justified the costly effort. Her failure to forgive another had made God's forgiveness impossible and likewise his nearness to her.

This is but one of the many, many instances that have come under our observation. Many eager Christians have never taken Jesus at his word regarding this condition of forgiveness and thus do not know the sublimest luxury in the world, the full assurance of being clean before the eyes of the Father.

For a man's relationship to God is determined by his attitude toward his own sins. The life of man upon the earth from Cain down to the present testifies that his vision of God is clouded except he "be pure in heart." Whitewashing has been much in vogue in certain circles in all ages, but only time is required to reveal the contents of the sepulchres.

Has not the hour come for us to evaluate anew the priceless gift of forgiveness in Jesus Christ our Lord and to give earnest heed to the conditions for receiving it which he himself has made plain?

"He came to my desk with a quivering lip—
The lesson was done—
'Dear teacher, I want a new leaf' he said,
'I have spoiled this one.'
In place of the leaf so stained and blotted
I gave him a new one, all unspotted,
And into his sad eyes smiled—
'Do better now, my child.'"

"I went to the throne with a quivering soul—
The old year was done—
'Dear Father hast Thou a new leaf for me?
I have spoiled this one.'
He took the old leaf, stained and blotted,
And gave me a new one, all unspotted,
And into my sad heart smiled—
'Do better now, my child.'".

—Kathlee B. Wheeler.

And the further blessed truth is that when we have wholly forgiven everyone who has wronged us, and, repenting of our own wrongdoings have sought his pardon, then he not only blots out our sin, but he holds us close, close enough to him that when we are tempted he may furnish us a means of escape.

If My Heart Were Right

I could see God tonight
If my heart were right
If all the rubbish of my soul
Were cleared away, my being whole,
My breast would thrill in glad surprise,
At all the wonder in my eyes—
Tonight!
If only my dull heart were right.
If you, O heart, were right,
I could see God tonight.
And in the radiance of his face
I'd flame with light and fill this place
With glory, and the world would know
How God meets man down here below—
Tonight!
If you, O heart of mine, were right.

—Frank Young.

Echoes From Everywhere

"Thus we may see," quoth he, "how the world wags"

Getting Started In India

Have any of you ever been in a strange country where you could not understand a word? If you haven't you cannot appreciate the situation in which I found myself last October when I arrived in India. The first duty of the new missionary is to learn the language, and simetimes it is quite a discouraging task.

During May and June over a hundred of us new missionaries from all parts of northern India, found great help in the Landour Language School. After a brief devotional period each day we had classes for three hours. The time was spent in conversation, translation and composition, some even having the courage to make short speeches! Our chief amusement was laughing at each other's mistakes. Most of us in addition to school work spent two hours a day with a pundit (teacher).

Lectures on some phases of Indian life were arranged for Monday mornings, and were very helpful. On Saturdays those who wished went for long hikes over the mountains.

We are grateful to the principal and his staff, missionary and Indian, for the help they have given to us.

ALICE M. CLARK.

Jhansi, India.

American and Japanese Churches Fraternize

During one month Miss Clara Crosno, worker among the Japanese people in the Rocky Ford, Colorado, district, visited with 594 people. The Ordway Church entertained the Japanese people in that district one Sunday evening to tea and through the preaching service. Plans are under way for such meetings at each church in the valley as a means of creating interest in the Japanese work and helping the new preachers to get acquainted with them.

"Your Teaching Is True"

The other day my Bible woman and I were teaching the village folk about sin. Their idea of sin is one who breaks caste or for some reason fails to carry out caste rules and is punished. He may break the rules of caste if he keeps it a secret but if he is found out and punished then he has sinned and has brought disgrace upon all his family. As we were teaching our idea of sin, I heard a sobbing over in the group and stopped a moment to inquire the trouble. A young woman stood up and said, "Your teaching is true. It is because of my wild living that God has taken away my only boy." The next week the women taught her the story of the Prodigal Son and of the Father who loved him in spite of the sin, and she said, "Oh, it is true, it is true, even a little child can understand such teaching." We are praying for this village especially. The folk are so kind and seem to be a step ahead of their brothers and sisters in intelligence.

MRS. H. M. REYNOLDS.

Kotmi, India.

Religious Education And the Catholics

Mr. Kennedy and I have had a very interesting visit with the Catholic Bishop Finneman. He told us they are making real progress in their attempt to teach the Bible in the churches. They are working on a religious education program that will enable them to make a strong enough appeal to their young people to keep them loyal to the church. This Bishop is liberal enough to deplore the lack of sympathy between Catholics and Protestants in the Philippines. Mr. Finneman is a member of the Society of the Divine Word, a liberal Catholic organization with headquarters in the United States.

ALLEN R. HUBER.

Manila, Philippine Islands.

"We Must Buy Your Book"

This is the rainy season here in Rath, and we cannot reach the villages as we would like. The villagers come in to town on foot, and I often meet them on the road, and they say, "When will you be coming to our village? Come before long, won't you?" Sometimes they come to the house and I play the gramophone for them.

Before the rains I went to a certain farmer's home about six miles out. It happened that day that the man of the house was in, and I had a good opportunity to talk to both him and his wife about Jesus as the Savior of the world. The woman is always eager to hear what we have to tell her. She sometimes says, "How wonderful all these things are which you tell us." I was glad to find the husband a very pleasant man, also very much interested. We spent a precious hour there and our hearts were full as we talked to them of Jesus. I had the New Testament in my hand and would read a passage, then explain it to them. Before I left I told them that we would not be able to visit them for perhaps five months as the rains would block the road. Then said the woman, "We must buy your book and keep it with us so we can have these things read to us during the long months until you come again." They bought the book, and a little later we saw her, and heard her tell the women at the well and the nearby homes, "They are not coming back for five months but I have bought the book, and we will have these good things with us here."

We did return, however, after six weeks or so. I asked her if they had read the book. "Oh," she said, "We haven't finished it but we are reading it. We like it." I had her bring it to me and I marked a few choice passages such as John 3:16 for her. She gets the school boys to read for her. We are so anxious to return and see how she is getting along and teach her more about Jesus.

MYRTLE FURMAN.

Rath, India.

Teaching Character In Africa

Last week I finished translating a small book arranged by one of the C. B. M. missionaries in English called *Christian Heroes.* Beginning with Stephen and Paul he wrote short biographies of great Christian men down through the ages, choosing three from Africa—Samuel Crowther of Nigeria, Khama of Rhodesia and Apolo Kivebulaya of Uganda. There are seventeen in all. It will have to go to the Language-Literature Committee, a member of each station, and if they approve it may be printed. We showed pictures of Egypt to the boys and girls last evening. Sunday afternoon the service was at a nearby village and Mpengo Thomas preached. He is the one whose letter you read in the WORLD CALL. He speaks beautiful Lonkundo and is such a fine man. Recently Mr. Russell was talking to all of the Congo Christian Institute students about self-government this year so they chose a committee of four. He thought that was too many, so Mpengo, who had been chosen, said he would withdraw his name, and Bokenge, another fine character, withdrew also. It is a little thing to us but a big thing with them, for they do love to be chosen and to have places of "mpifo"—rank. It is interesting to watch them grow and develop character.

—GERTRUDE SHOEMAKER.

Bolenge, Africa.

A Church Realizes Its Responsibilities

The foundation of the new bungalow is in and the wall completed to two feet above the level of the ground. It is gratifying to know that in the first year of a

In Memoriam

Mrs. N. C. Rogers, October 9, 1929, Winchester, Kentucky. Capable, devoted and loyal member of the missionary society.

Mrs. Laura Calderwood, November 1, 1929, Wellsburg, West Virginia. Member of the church sixty years, and active in all departments.

Mrs. Martha T. Bradford, September 23, 1929, Florence, Kentucky. Active in all departments of church work and president of missionary society.

Mrs. Phoebe Hartpense, November 2, 1929, Harrison, Ohio. Faithful member of church and missionary society.

regular pastor for the Pendra Church, a plot of ground has been bought and a parsonage is being erected. The first person to put a hand to the digging of the foundation was the pastor himself. H. C. Mangalbadi was installed as pastor last summer. The writer gave the charge to the newly elected pastor and Albert Alleppa of Damoh, a long-time friend, gave the charge to the church in the evening service, after giving a great address in the morning.

W. G. MENZIES.

Pendra Road, India.

Honor for Mr. Fey

Harold E. Fey, who recently went out to the Philippine Islands as a missionary, was one of two Americans from the Philippines chosen to represent the Islands at the Institute of Pacific Relations held in Kyoto, Japan, in October. Seven Filipinos were also chosen, including Senate President Quezon, Dean Jorge Bocobo of the College of Law, University of the Philippines, Dean Maximo Kalaw of the College of Liberal Arts and Dean Conrado Benitez of the College of Commerce.

From the Engine Room

Offices and office work are much the same the world around, whether they be in America or India, Africa or China, with their daily routine of correspondence and filing, bookkeeping and banking—and the Mission Office is no exception to the rule. But now and then when the "rush" lets up and we are not immersed in the details of preparation for one committee meeting or carrying out the instructions of the one that is past, we have time to think of all the work and plans that these letters and accounts represent, and the romance that is hidden between the lines of even a station's monthly financial report, of the army of evangelists and Bible women going out day by day into the villages and bazaars to carry the Good News, of the schools where Christian and non-Christian children are learning to become better men and women, of the glorious work of our Christian doctors and nurses to relieve countless cases of suffering. And sometimes instead of just writing about problems which need the help of the secretary's advice, the missionaries take time to tell us of some of the joys they are having in the spread of the kingdom among the people around them. Then we are doubly glad that we are here and are having a part in the work, even if it is only in the "engine room," as one missionary called the office.

VIRGINIA W. YOUNG.

Jubbulpore, India.

A Unique Situation

Mrs. Ella K. Rowlison of Higginsville, Missouri, writes that their missionary society feels signally honored in having as president-emeritus the mother of W. R. Warren, former editor of WORLD CALL, now in her eighty-fifth year and who never misses a meeting. Mr. Warren's cousin is acting president of the society.

A BOOK OFTEN PREDICTED BUT NEVER BEFORE PRODUCED
(*See page* 61)

Another Nicodemus

Tap! tap! tap! Someone knocking outside, or a burglar? With a lantern in one hand and a stick in the other, I cautiously opened the door and stepped out. I found a man standing on the veranda. He said softly, "Sahib, I have come to know and learn more about Jesus." My heart missed a beat; it was so unexpected! Without questioning who he was or where he lived, I took him into the house and I told him the story of Jesus. The cross touched him and tears glistened in his eyes. Softly he asked, "Can I follow him and be one of his disciples?"

He was in earnest, that grave man of fifty-five. He had not found peace even though he had traveled and believed as a pious Hindu. He wanted me to baptize him, provided I promised never to let the secret out. He was afraid of severe persecution; and moreover being a rich man he did not want to lose his property. We talked until four A.M.; the rooster crowed, and with a sad but smiling face he left me and vanished into the darkness. I sighed and thought of the timid Nicodemus and the stupid rich man!

GEORGE H. SINGH.

Barela, India.

Filipino Offering for Ministers

Mr. Quijano has done some fine work this month. He preached a sermon at the Gastambide Church urging the congregation to recognize its financial responsibility to God. The result was the largest offering that has yet been given for Ministerial Relief Day.

ALLEN R. HUBER.

Manila, Philippine Islands.

"Can't Get Along Without It"

The following extract from a recent letter is self-explanatory:

"Upon returning from a month's vacation I find my September WORLD CALL missing. I also remember that the last number had a slip in it reminding me that my subscription had expired. I am sending you a check for renewal. Will you kindly send me the September number? I cannot get along without WORLD CALL."

Schooling Under Difficulties

A partial Compulsory Primary Education Act in the Bilaspur Municipality has helped to increase the attendance of one of our primary schools from 90 to 125 during the last three months. This is temporarily offset by the reduced attendance in a second school where the boys are being kept home to help in the annual "seed sowing." Some of these boys come from villages at some distance and the streams have been full. Last month the head master asked for a rope and a large earthen water pot so he could ferry the boys across!

During the summer vacation, under the supervision of Ethel Shreve, four daily vacation Bible schools were carried on quite successfully, with a staff of thirteen teachers and an attendance of 160 children. All but three of the teachers were young people home on vacation from school.

F. E. HARNAR.

Bilaspur, India.

Encouraging Progress With Tuberculosis

People sometimes ask us whether our tuberculosis patients ever get well. Often the results are discouraging—especially with patients who come in the last stages of the disease. Much is to be desired in getting doctors to diagnose tuberculosis so treatment can be begun in the early stages. Time and again we get letters saying a patient in the early stages of tuberculosis is being sent to us, and when he arrives we find him hopelessly far advanced. Usually sanatorium treatment does not help such patients and within the past few months we have advised a number of these against undertaking it.

However, the picture is not all dark—recently we went over the sanatorium records for the past three years and found that more than 50 per cent of the Chris-

Hidden Answers

1. What is Education Day?
2. What will happen in Washington in October?
3. What results can Southern Christian Institute show?
4. What denominational paper is running articles about our people?
5. What did the Primary department at LaPorte, Indiana, do?
6. In what way is the missionary doctor an evangelist?
7. What do our ministers rank as the most valuable thing received from their college courses?
8. "It is because of my wild living that God has taken away my boy." Explain.
9. What is the most powerful influence in winning people to Christ in the Philippine Islands?
10. How many preachers have enlisted in the Pension Fund?
11. What has recently happened in Nanking, China?
12. What church has Evariste Hebert as a Living Link? Who is he?
13. "Nearly 700,000 children received no systematic religious instruction." Explain.
14. What is "the engine room"?

tian patients treated during that period were sent home as cured. Of the 212 patients taking treatment during this time, 93 were Christians—of these, 6 are still here as patients; from 5 who left we have no report; 19 died, either here or shortly after leaving; 15 dismissed as improved are alive and doing at least part-time work; 48 dismissed as "cured" are all living and well. There are several reasons for such results with our Christian patients. 1: They usually are sent here while still in the early stages of the disease. 2: As a rule Christians cooperate better in taking the treatment. 3: They will stay for a much longer time than most non-Christians are willing to try.

We now have on our staff of workers Dr. R. F. Peters, a recent graduate from Miraj Medical College. He is taking a keen interest in the work of the community, as well as of the sanatorium. His influence as a Christian also is making itself felt among our workers. We are very happy to have such a fine gentleman and well-trained, competent assistant with us.

ELIZABETH JANE LUTZ, M.D.
ANNA BENDER.
Pendra Road, India.

News From Canada

The woman's missionary societies of Saskatchewan celebrated their 20th birthday, October 30.

The regional worker for Saskatchewan had the pleasure of organizing a woman's missionary society at Rabbit Ridge School District on Thanksgiving Sunday. This society is the farthest north among our people, being eighty miles farther north than the regional worker herself. The regional worker says, "We traveled in all some 660 miles to reach these people but it sure was worth while. The reason I used the word 'people' instead of 'church' is because we have no church there yet but where the woman's missionary society goes we *will* have a church."

A new woman's missionary society was organized last August at Burtts Corner, New Brunswick, with twelve members enrolled.

MARY STARRATT, *Secretary, National Woman's Missionary Committee.*
Toronto, Ontario.

Enthusiasm in Japanese Work

On the opening day of school in our new Japanese educational building in Los Angeles, Mr. Unoura arranged to have a real motion picture taken of the children in the kindergarten and language school. The pictures came out well and ever since their completion they have been traveling from one American church to another. Our American churches in southern California are interested in this work, and support it loyally at all times.

Since the completion of the new building for the Japanese language school and kindergarten, the parents of the Japanese community have rented the building next to the school and have been preparing it as a social house for the Japanese young people.

Miss Lily Satow, our Japanese young people's worker writes, "At present the children are busily interested in cleaning the house inside and outside. They are sandpapering the floors, preparatory to varnishing them. The girls decided to meet the expense of the varnishing and painting with special funds which they have been saving for the furnishing of their future clubroom. There is about $15.00 in this fund. The two downstairs rooms of the house will be used for game rooms. The two upstairs rooms for the library and the girls' clubroom. Laurence Granger and the boys are busy putting the playground in shape now."

Ministering to the Italians

In November Ray Manley conducted a special evangelistic campaign among Italian peoples of Republic, Pennsylvania, and vicinity. An Italian Baptist minister, Mr. Albanese, from Scottdale, Pennsylvania, assisted him. Mr. Manley and Mr. Albanese spent the first week in house to house visitation and services were held at the church each evening of the second week. Messages in song, Scripture and sermon were in the Italian language. Mr. Albanese was of the opinion that separate churches should be maintained for people of foreign birth, but recently he has changed his mind. Now, he is doing all he can to Christianize and Americanize his fellow countrymen. He and Mr. Manley have rendered a great service in this effort. The Republic Christian Church stands as a "House of Prayer for all Nations."

RUTH BOLL.
South Brownsville, Pennsylvania.

Some Activities At Mexican Christian Institute

Each Tuesday afternoon, Miss Bessie May Rogers of the Mexican Christian Institute, San Antonio, Texas, has a group of Senior Girl Reserves. The girls are making luncheon sets for their mothers and are studying "first aid." On Wednesday the Junior Girl Reserves meet. There are about thirty enrolled and an average attendance of twenty-five. They are studying countries—their customs, costumes, contributions, and some of their games. These girls plan to make ribbon flowers for their mothers. At Christmas time a play will be given and a party for their mothers.

In the community school on Thursday afternoon, there is an average of eighty each week. The girls are taught sewing and the boys modeling in clay. Four ladies from the Central Christian Church, San Antonio, sponsor the sewing.

The institute also has a Boy Scout troop, through which some of the fathers have been interested.

Sunday School In Full Swing

Paul Shanklin from our Yakima Indian Christian Mission writes as follows, regarding the Sunday school literature which has been sent them by the Christian Board of Publication: "We have received the Bible school literature and used it last Lord's Day morning for the first time. The lesson being on 'Living with Other Races,' I thought it was very appropriate for us here. We wrote a letter thanking Mr. Shelton for his kindness to us and enclosed a check covering the cost of the record book. I am sure we shall be able to take care of all expenses with our weekly offering, as we have averaged more than $1.00 since the second Sunday. The children are taking hold of things in fine shape and the Willing Workers, that is, the younger boys and girls, are organized as also is the Golden Rule (older girls) class. Charles Speedis is our superintendent, Raymond Zach, assistant superintendent, and Thomas Bushman, secretary, all of them being excellent boys. Charles and Ray have been baptized at the Yakima Church."

A BOOK OFTEN PREDICTED BUT NEVER BEFORE PRODUCED
(*See page* 61)

Sharing Their Church Home

A Guest Tea was held by the various missionary organizations of Home Street Church, Winnipeg, Canada. The tea tables were very beautifully decorated with chrysanthemums and lighted by tall tapers. About eight hundred guests called during the afternoon and early evening.

An exhibition of water-color paintings was one of the special attractions, the artist, Miss Lillian Sissons, being one of their own people. A splendid program of music continued throughout the afternoon.

The ladies found this a splendid way of sharing their church home and surroundings with their outside friends. Many expressions of good will and fellowship were exchanged.

This society recently presented "Living Pictures," with the help of members of the younger societies. A dramatic reader and the church choir added greatly to the success of the pageant by contributing suitable numbers during the posing of the pictures, and the minister gave a fine address on WORLD CALL, when several subscriptions were secured for WORLD CALL and for *King's Builders.*

Work At High Tide

Encouraging word reaches us continually regarding the work in the Coke Regions of West Pennsylvania. This work is carried on by joint arrangement between the West Pennsylvania State Board and the United Christian Missionary Society. We have there five missionaries, working in ten or a dozen centers. This year, by arrangement between the two boards, Miss Verla Ross was granted a leave of absence for a semester's study in religious education in Boston University. During her absence, Miss Alberta

(*Continued on page* 62.)

Station UCMS Broadcasting

THE church erection department of the United Christian Missionary Society has recently closed loans for churches at Memphis, Texas; Hoxie, Kansas; Stockton, California, and Vernon Avenue, Indianapolis, Indiana, to the amount of $58,800. The following churches are to be congratulated on paying off the balance of their loans during November: Montgomery City, Missouri; Moline, Kansas; Roodhouse, Illinois; First Church, St. Louis, Missouri; McKeesport, Pennsylvania.

At the request of the Christian Board of Publication, Miss Grace McGavran is to be released by the missionary education department for two months beginning March 16, 1930, to assist that board in the preparation of material for the new Junior Quarterly, one of the units of which is to be on the subject of World Friendship and another on missionary interests, in both of which fields Miss McGavran is well qualified.

Word comes of the death in a Chicago hospital of Colonel F. W. Fleming of Kansas City, Missouri, November 14, following an operation. Colonel Fleming spent five weeks in a hospital in Kansas City, prior to going to Chicago, and it was not thought that his condition was serious. He was active in every phase of brotherhood life in his city and state and several years as a member of the executive committee of the United Society.

Mr. and Mrs. T. C. Perry, who for eight years served as missionaries among the Spanish-speaking people of Porto Rico, have assumed the superintendency of the Mexican Christian Institute in Kansas City, Missouri, which is sponsored by the woman's council of the Christian churches of that city. There are between 4,000 and 5,000 Mexicans in the territory surrounding the Institute.

Melvin Menges, who with Mrs. Menges served for fifteen years under the Foreign Christian Missionary Society in Cuba, passed away at LaMoyne, Pennsylvania, October 6, 1929. A number of the young men trained for the ministry by Mr. Menges in Cuba are still carrying on in that island. Mrs. Menges, whose father, J. G. Waggoner, served the church at Eureka, Illinois, for many years, and who died only a short time ago, and the sons, Paul and Hugh, survive.

Miss Genefrede Harris, central regional superintendent of Young People's work, under the direction of the religious education department, has been granted leave of absence to attend Chicago University, where she is working for her Master's Degree in Religious Education.

Dr. C. C. Drummond, who with Mrs. Drummond spent thirty years in India, writes that Mrs. Drummond has recently undergone a serious operation at the Lutheran Hospital, Norfolk, Nebraska, and is making satisfactory recovery. Dr. Drummond is at present physician in Norfolk State Hospital, a son, Clarence, is attending the University of Nebraska Medical College in Omaha, and a daughter, Helen, is in the University of Nebraska at Lincoln.

Miss Florence Carmichael spent four weeks in November in the First Church, Springfield, Illinois, helping with plans for the church school.

The annual meetings of the Home Missions Council and the Council of Women for Home Missions will be held in Atlantic City, January 7-10. All three members of the staff of our home missions department are on important committees reporting to this annual meeting. During 1930, Miss Mary Campbell will serve on its committee on Indian Work, Grant K. Lewis will serve on its committee on Town and Country Work and Jesse M. Bader will serve on the Education and Publicity Committee. These committees will actively function in preparing for the North American Home Missions Congress, which will be held in Washington D. C., December 1-5, 1930. This is the first Interdenominational Congress of Home Missions ever promoted in this country and will be for home missionary work what the Jersualem Conference was for foreign missions.

Miss Anna Clarke reports a splendid state Circle Meet held in Oskaloosa, Iowa, early in December. Miss Hallie Lemon of Mexico was the missionary speaker, inspiring the group of more than fifty young women with her challenging message.

Mr. and Mrs. David A. Byerlee and children sailed on the Steamship Homeric, November 30, from New York, for their third term of service in Africa.

Our sympathy is extended to Stanley R. Weaver of Africa, whose father, B. F. Weaver of Elkhart, Indiana, passed away in November also to Dr. W. A. Frymire, formerly of Africa, whose mother Mrs. Arthur Frymire, passed away suddenly at the home of the Doctor in Monmouth, Illinois, where she was caring for the four children in the home in the absence of Mrs. Frymire, who was filling a speaking engagement on the subject of her beloved Africa.

J. Harland Paul, son of Mr. and Mrs. Alexander Paul, was surgeon on the "Carnegie," the non-magnetic yacht which left Washington a year and a half ago on a three-year cruise around the world in the interest of scientific research. Our readers have already noted the destruction of this vessel by explosion and fire at Apia, Samoa, which resulted in the death of the captain, the loss of the cabin boy and injury to five of the crew. The latest word indicates that the members of the commission are proceeding to America and landing at San Francisco.

The absence of R. Melvyn Thompson of Marshall, Missouri, from the last meeting of the executive committee, was explained with the announcement that "Billy Burton" had recently come to his house as assistant pastor.

W. E. Ellis of Paris, Kentucky, who left a sick bed to attend the November meeting of the executive committee, was not well enough to attend the meeting in December and is planning to go to Florida for a time to recuperate. F. W. Burnham will fill the pulpit for one or more Sundays during his absence.

A happy evening of fellowship was enjoyed on Monday night, December 9, at the Spink Arms Hotel in Indianapolis when the headquarters group, the executive committee, ministers of the city and other national board representatives, gathered to say farewell to the four members of the United Society headquarters staff leaving the work at the close of the year, F. W. Burnham, Daisy June Trout, John R. Golden and W. M. Williams. Music for the evening was led by Mr. and Mrs. Virgil Brock, city evangelists and a clever sketch entitled "Alice in Wonderland" was furnished by the Girls' Club of the headquarters office. Stephen J. Corey presided as toastmaster and short talks were made by William F. Rothenburger, Jesse M. Bader and Stephen E. Fisher. Responses were made by Mr. Burnham and Miss Trout. It was deeply regretted that two of the honor guests, Mr. Golden and Mr. Williams, were out of the city and unable to attend. The love and esteem of their colaborers will follow these workers wherever they go. The severing of organizational ties are after all only those of formal relationship, while the deeper, stronger ties of love and fellowship in a united task remain unshaken.

No one has labored more indefatigably in the interest of the One-Day Conventions this fall than has John R. Golden. He has led three teams at different times and has conducted 27 conventions, being in the field more than five weeks.

The second quarter's Intermediate correlated study book, "Trails of Discovery" is off the press. It carries helpful material for the study of the Philippine Islands, the interdenominational study theme for Intermediates this year.

Adult-Young People's Worship Program for Sunday Schools

JANUARY

Theme—The Brotherhood of Man

Aim—To share together the feeling that our religion is as broad as the plan of God for all mankind.

Prelude—Instrumental rendering of "O Zion Haste."

Call to Worship—The rich and the poor meet together: Jehovah is the maker of them all. (Proverbs 22:2)

Hymn of Praise—"Blest Be The Tie That Binds."

Invocation—Heavenly Father, it is good to know that we belong to thee. Rich and poor, we are all thine. This is our Father's World. Open our hearts to thy love and to the need and aspiration of all thy children. Through Jesus, Amen.

Hymn—"This Is My Father's World."

Scripture—The Mission of Jesus—Luke 4:16-22.

Prayer—(Led by leader) Objects of prayer.

1. Give us the joy of being like Jesus in his feeling for human need.
2. Give us also an increasingly wider view of human need until it takes in other nations and races.
3. Help us all to see the opportunities for sharing this fellowship with those whose need has made them our neighbors.
4. Help us to that success which is measured by our worth to others. Amen.

Recitation—Parable of The Good Samaritan.

Benediction—"The Lord's Prayer" in concert.

Missionary Illustrations of Uniform Sunday School Lessons

By EDITH EBERLE

January 5: Childhood of Jesus

In the new book on Tibet, *The Mountain of Silver Snow*, Marion Duncan tells the story of our orphanage at Batang. He recalls that the work was begun with the two orphaned Lee Brothers who came to the missionaries seeking shelter and were reared in the Shelton home. Other unfortunate children came and were brought up by the missionaries with their own children. The number grew so large that in 1919 Mrs. Ogden began the orphanage, caring for them first in the hospital, then in the school where they now await the completion of the new orphanage. When Tibetan children are left orphans they are taken into the home of some wealthy man who needs workers but if they are not old enough to work they are left on the streets to beg for food and clothing. As a result the majority of them die of exposure and insufficient food. These orphaned children come to the missionaries in various ways. One boy's father was a mail carrier and was caught in a terrific snowstorm on a high pass where his frozen body was found, partially eaten by wolves, lying beside his mail bag. A little girl came one day to tell how her mother had died of relapsing fever and she had since been sleeping with the cows in a nearby house and begging for food. Another was found in the Ogden's strawberry bed where she was left by her mother who had fled to a distant village. Some were found wandering in the streets in pitiful need. In various ways they came, all needy and worthy of help.

In the orphanage the children are reared in a Christian atmosphere, given a comfortable living, regular schooling, are taught a trade and sent out into the world as useful citizens. They attend church regularly and most of them become Christians during the adolescent period. Three went away to high school to prepare themselves to better serve their own people.

The Lee Brothers took complete charge of the work some years ago when it was necessary for all the missionaries to leave Tibet. One of them, Lee Gway Gwang is easily our outstanding leader in Tibet and pastor of our Batang church, and the mission suffered a great loss last year in the death of Lee Gway Yin who was not only a good preacher but also a capable physician. Caring for the children is one of the finest ways to reveal the Christ to peoples who know him not.

January 12: Baptism and Temptation of Jesus

The way in which Jesus went from his baptism into his temptation, over which he triumphed so completely, reminds one of Juan Leones whose story is told by Dr. Laubach in *Seven Thousand Emeralds*, one of the new mission study books for this year. Juan Leones was the son of a wealthy man in Bauang, Philippine Islands. Hearing singing in a little mission chapel one day he entered and was intensely interested in the story of Christ, as he listened to the Filipino preacher. Sometime later he was waiting on the bank of a river for the missionary who was returning from work in another part of the province. As the missionary and his horse reached the bank of the swollen stream Juan stepped forward and asked to be baptized. Convincing the missionary that he was ready for baptism they entered the flood waters. As soon as he reached home and told his family what he had done the father rose in wrath, ordered him from the home, disinherited him, cut off all his allowance and warned him never to appear in his home. So, from being the richest youth in Baunang, Juan suddenly became the poorest. Bravely he overcame his difficulties, resisting any thought of renouncing his Christ for his father's approval. He gave up his position with the government, studied for the ministry and asked to be sent to the pagan tribes of the mountains. His work was lonely, he was sometimes in danger but he carried on. Later he was sent to a still fiercer tribe where he has developed a strong Christian group of people.

For nine years the missionaries at Batang have been caring for orphans such as these

When his father was dying he sent for this son to ask his forgiveness, and the son's attitude toward his dying father was a beautiful thing to behold. Later, visiting his brother in Manila, Juan saw the prosperity that had come to him, a fine home, a good position with a big salary. The brother tried to tempt Juan to give up his work in the mountains. Juan's salary was once far above his brother's but now he is receiving just one tenth as much. But again Juan triumphed over the temptation of material comfort and returned to his work far up in the mountains. Somehow Juan reminds us of his Master whom he so faithfully serves.

January 19: Jesus Begins His Ministry

Even as Jesus went about among the people preaching, "Repent for the kingdom of heaven is near," even as he called others to help him, even as he healed and helped in every way and loved the crowds who followed him, so did James Chalmers serve among the people of New Guinea and nearby islands. James Chalmers was never content to merely tell the story of Jesus to those who would listen. Each new step, each new contact, was only a means to going farther, penetrating deeper and deeper into the life of those strange and cannibalistic people. He trained helpers to go with him, men won from savagery who were devoted to Chalmers and to the Christ whom he proclaimed. Frequently it was first necessary to make peace with the new village before they were allowed to enter and preach. Sometimes it was necessary to protect his boats or his encampment with firearms, but usually his diplomacy, tact, kindliness and reputation for fairness and honesty were adequate protection and gained admittance to most hostile villages. In one village Chalmers tells how they held an evening prayer service in the darkness and one of the teachers talked till late into the night. They taught the people the short prayer, "O Lord Jesus, give us light, save us." It was necessary to tell the story of divine love over and over.

The letters and diaries of Chalmers reveal how extensively he carried on his work. Where he could not go himself he sent his helpers. These helpers were sent out in groups and for many months at a stretch would live in heathen villages and teach and preach, making many converts. On one of his trips Chalmers fell into the hands of enemies whom he could not win but by whom he was killed and his body eaten. His desire to preach the message afar is revealed in a letter, "I cannot hold back. What is a man to do when he is bound to the spirit's wheels? We cannot give up prayer, and we dare not withhold making known the glad tidings." Retold from *Deeds Done for Christ*, by Sir James Marchant.

January 26: Standards of the Kingdom

How the standards of Jesus and his kingdom were upheld in the midst of difficult conditions is shown in the story of an Armenian nurse and a wounded Turk-soldier, in the course of the Armenian atrocities during the World War. This young woman and her brother were pursued down the street by a Turkish soldier and cornered in an angle of the wall where the boy was murdered before his sister's eyes. She dodged around an alley, leaped over a wall and escaped. Being a nurse she was later forced by the Turkish authorities to work in the military hospital. Into her ward was brought one day a man whom she recognized at once as the same soldier who had slain her brother. He was so ill that a slight inattention on her part would ensure his death. However sh nursed him tenderly and when he was be ter he asked her why she had not let hi die. The recognition when he wa brought in had been mutual and he wa curious as well as grateful for her kindl treatment. "I am a follower of Him wh said, 'Love your enemies and do ther good,'" was her reply. After a long s lence he said, "I never knew there wa such a religion. If that is your religio tell me more about it for I want it." Practicing the teaching of Jesus is th best way to win followers for him.

The Village People Hear Gladly

By MILDRED M. SAUM

AFTER the boys left for school in the hills, I was able to go out with Mr. Saum and the evangelists to some of the nearer villages around Bilaspur. We did not take tents and camp out among the people as we usually do, but took with us four or five of the Indian evangelists in the Ford and went out evenings to several of the nearby villages. We usually went about five o'clock in the afternoon in order to reach the villages before dark and returned about ten or eleven o'clock.

In one of the most friendly villages we spent three nights. The first night the people were a bit reserved and suspicious. We did not know whether they liked our being there or not. No women came out to hear us. The second night the audience was larger and there were several women. The reserve was largely overcome and the people became quite friendly. The third night practically the whole village came, men, women and children. The village malguzar, or headman, attended all the meetings and seemed unusually intelligent and friendly. We later learned, in conversation with him, that he had attended one of our village mission schools in the days of Miss Haight and Mr. Adams. Even though that school took pupils only to the fifth grade, yet it had made a lasting impression on his life. He seemed to understand what was spoken so much better than the average village leader.

When we left the third night, this malguzar, with a large number of others followed us to the edge of the village where we had left the car and asked if we would return the following night. We told him that we should not be going to any villages for a few days because of a Hindu holiday that was coming called "Holi," a very obscene and indecent festival. He at once insisted that we should come to his village on the chief day of the festival, as they did not keep "Holi" as most of the villagers keep it—by throwing red dye, ashes and other filth on passers-by, and singing indecent songs until no decent woman would venture out on the streets. So we promised to return to the village on the main day of the festival.

This time we took Miss Shreve with us, as well as some of the evangelists. When we started the thermometer stood at 10 in the shade of our veranda at fiv o'clock in the afternoon. We found th village full of men on account of it being a holiday, but it was civil and quiet

The headman invited Miss Shreve an me into the courtyard to speak to th women. We took the Victrola with u and in a short time there were women an children swarming all about us until w could scarcely breathe. All seeme friendly and anxious to hear, so I playe a half dozen selections on the Victrola an Miss Shreve spoke to them a few minutes Then we went outside and the wome followed, as such village women seldo keep purdah. The evangelists were al ready singing and had a large grou gathered about them. After they ha sung for a time the malguzar arose an said: "Now, tell us the difference be tween Hinduism and Christianity." The Khet Singh Nelson spoke for a time o the similarities of Hindus and Christian as men; then on the differences in pur pose, ideals, etc., and ended by telling the that in Hinduism there is no Christ. Ben jamin and Mr. Saum also spoke for time, the malguzar asking a question no and then, but only for enlightenment an not to confuse them, as intelligent Hindu will often do. The people listened quietl and attentively through it all. Anyon who knows how difficult it is to keep an Indian village audience quiet will know how deeply the people were impressed.

At the close they again followed us t the car, carrying our rug, musical instruments and all our other things on their heads. And again the malguzar gave u an urgent invitation to return to their village soon. In this village we sold fifty cents worth of Christian literature. This may seem a very small amount, but most of these books cost one-half cent each, which makes nearly a hundred books sold in a village where only a very small per cent of the people can read and where the average wage of an ordinary man is not over eight cents a day.

As we rode home in the moonlight, talking over our experiences and marveling at the kindly way in which we had been received, our hearts were filled with joy and we breathed a prayer that many of these may be won for the Master!

Items That Made News Last Month

FOLLOWING the death recently of Thomas E. Mitten, president of the Mitten Management, Inc., which operates the traction system in Philadelphia nd Buffalo, comes the announcement that Ir. Mitten had established in his will a ust fund of $10,000,000 or more, to conue and extend his plan of cooperation etween capital and labor, with the emloyees participating in increased earngs as the result of cooperation by mangement and workers in eliminating waste nd lowering costs of operation, and for ne investment of the employee's share of ne savings in the stock of the company, ith a view to their ultimate ownership f a majority interest.

Because Mr. Mitten's will was drawn ithin thirty days of his death, that part elating to philanthropic disposition of he estate is invalidated by the laws of ennsylvania, but his son refuses to take dvantage of this legal technicality and tates that the wishes of his father will e carried out.

Dr. Arthur J. Brown, for many years ean of secretaries of all mission boards ntil his recent retirement as senior sec-etary of the Board of Foreign Mis-ions of the Presbyterian Church, having eached the age of retirement, is not sat-sfied to be idle, and will edit *The Mis-ionary Review of the World*, this coming ear, in the absence of Dr. Delavan L. ierson on a trip around the world. Later r. Brown purposes to prepare a history f Presbyterian foreign missions for the entennial celebration of 1937.

From the 1929 Directory of Protestant Missions in China, according to *The Chi-ese Recorder*, there are fifty missionaries ow on the field who have labored there or forty-three years or more. Miss Mary . Andrews of the American Board Mis-ion, now located at Paoting, Hopei, has iven sixty-one years to China, and seven thers have served fifty years.

John D. Rockefeller, Jr., has given the niversity of Chicago between $1,000,-00 and $2,000,000 to build a clubhouse or students from foreign lands. The ift brings the contributions of the Rocke-eller family to the university to more han $46,000,000.

When the Woman's Foreign Mission-ry Society of the Methodist Episcopal hurch recently celebrated its sixtieth an-iversary, President Hoover sent a mes-age expressing his high appreciation of he work of the missionary. In a letter o Mrs. William F. McDowell, one of the fficers of the society, Mr. Hoover said:

"I have had occasion over many years o witness the actual labors in the field f the American missionary societies, and ave come to have the highest regard for heir self-sacrifice and their single-minded devotion. I wish for their continued activity and success."

Another convincing testimony to the service of the missionary is that of Dr. Frederick P. Keppel, President of the Carnegie Corporation. After an extensive and first-hand examination of present conditions in British Africa, he says:

"I must begin by confessing that I had entirely underestimated the importance of Christian missions as a factor in the development of peoples of low cultural level. . . . . My impressions of what I saw may be summarized as follows: First and foremost is the earnestness and devotion of the individual missionary. I do not recall a single incident of service which I would call perfunctory. Second, I would place the high quality of results obtained in view of the limitations existing."

At at least one point, the Universalist General Convention, held recently in Washington, D. C., took an action that is almost (if not entirely) without precedent in the annals of national ecclesiastical assemblies, conventions and conferences. It adopted a resolution (by a vote of 97 to 62) in favor of legalizing the giving of information on birth control and favoring the establishment of birth-control clinics under careful medical direction. The resolution came before the convention as a recommendation from a committee that has been studying the question for two years.

The Convention, by a much larger majority, expressed itself as opposed to capital punishment.

A feature of special public interest was the dedication of the new Gothic tower on the National Memorial Church. It was dedicated to the ideal of "international justice and world peace as a loving and grateful tribute to Owen D. Young, who, inspired by faith in the constructive power of human brotherhood, contributed his rare talents of mind and heart to the healing of the nations devastated by the World War." Mr. Young is a Universalist layman.

E. Stanley Jones, the widely known missionary in India, whose book, *The Christ of the Indian Road*, has been read all over the world, has completed a new volume entitled *The Christ of Every Road; A Study in Pentecost.* This book is expected to have a distinct interest in connection with the nineteen hundredth anniversary of Pentecost in the coming year. The volume is to be published by Abingdon Press early in 1930.

No better indication of the rising tide of interest throughout the churches in the question of world peace could be found than the national study conferences bringing together representatives of the committees on peace or international relations in practically all of the major Protestant denominations. The third national gathering of this character is announced to meet in Evanston, Illinois, in the First Methodist Episcopal Church, February 25-27. This conference, like the earlier ones, held in Washington in 1925 and in Columbus in 1929, will not be a popular convention, but an occasion for intensive study of the program and policies which the denominations should follow in their work for peace.

The New York Bible Society was founded 120 years ago in December to distribute Bibles in the metropolitan area of the city and harbor of New York. Missionaries employed by the society visit homes, hospitals, incoming ships and Ellis Island. They provide Bibles for hotel rooms and institutions and for the blind. During 1928, 965,671 volumes—including Testaments and portions of the Bible, published in 71 different languages, were distributed by these workers. The society has aided in the Americanization of newcomers by providing the Bible in the language of the immigrant, parallel with a translation into English.

Aerial surveys and map-making are now facts in Congo. The Sabena tri-motored Handley-Page biplane, Obahn, has been employed in surveying the right bank of the Lufira river, in the Katanga, from a height of 8,000 feet. When completed the photographs, of which 180 were taken on the first flight, will be used to determine the shortest practicable route for the high-tension transmission line to be built from the Mwadingusha Falls to Tanga.

M. Maurice Lippens, honorary governor-general of Congo Belge and now minister of railways, marine, posts, telegraphs, telephones and aeronautics in Belgium, has placed an order for a "beam" type wireless post in Belgium which will supplement the present telegraphic communications with Congo and at the same time inaugurate telephone relations with the colony which now can only be carried out *via* Paris or Berlin. Included in the plan is broadcasting for Congo.

M. Lippens is also actively negotiating for the establishment in 1930 of the Franco-Belgian air service which will link Brussels and Paris with Congo and Madagascar each week. Brussels would then be six days from Leopoldville instead of eighteen or nineteen as at present by steamer.

In commemoration of the fiftieth anniversary of Stanley's first arrival at Boma, at the end of his celebrated trans-African trip in 1877, a monument of red granite from Stanley Pool is to be erected at Boma in 1930. The work of the Belgian sculptor, Arsène Matton, it will depict Stanley surrounded by a series of bas-reliefs showing six major incidents of his historic trip.

Bishop Charles P. Anderson, head of the diocese of Chicago, has been elected president of the National Council of the Episcopal Church, succeeding Dr. John Gardner Murray, who recently died. The National Council is the governing body of the church in the intervals between the triennial meetings of the general convention.

A quarter of a million deaths of children below the age of 15 in a single year! This is the gruesome toll for the United States, says the Metropolitan Life Insurance Company, which declares that it is five times that suffered by the American Army in action in the World War. For children of school age the annual toll is found to exceed 45,000 lives, one out of every five being caused by accidents; influenza and pneumonia, diseases of the heart and tuberculosis follow accidents as important causes. Reducing the number of preventable accidents is indicated, therefore, as the most important step toward saving the lives of school children.

The minimum age for marriage of girls in India has been raised to 14 years and the age of consent to 16 through the passage of a law by a very large majority of the Indian Legislative Assembly, which also raised the legal age of marriage for boys to 18 by the same act. The bill was introduced by a native member and had strong support from the Government.

The eighth session of the International Association for the Promotion of Child Welfare will take place in Stockholm next September (1930). One important subject on the agenda is why children fail to attend school. It will be discussed from all points of view, including the legal, medical and educational, as well as the social aspects.

The visitors to Cairo, who never fail to see El Azhar, the famous citadel of Mohammedan orthodoxy, reputed to be the oldest university in the world, can no longer be told that its curriculum has not changed during its existence of nearly a thousand years.

During all the centuries the curriculum of this Moslem seat of learning has been based entirely on the Koran. At last, a change has come. The revival of intellectual life in the Moslem world, due in large measure to the influence of Christian education from the West—as effectively represented, for example, in the American University at Cairo, has made itself felt even in the rigid El Azhar. To the traditional courses in Arabic and Moslem law and theology, courses in modern languages and science are now being added.

A BOOK OFTEN PREDICTED BUT NEVER BEFORE PRODUCED

See Page 61

Serving Where She Was Served

Miss Chen Hsi-ren

WHEN Miss Emma Lyon, who has given thirty-seven years to the training of girls in China, returned to America for her sixth furlough period, she was accompanied by Miss Anna Chen (Miss Chen Hsi-ren) one of the first two graduates of the Christian Girls' School, Nanking, in 1905.

After graduation Miss Chen taught in the school for fifty cents a month and her board, continuing her studies and later graduating in the two years' normal course. She was assistant principal of the Girls' School for a number of years and since 1927 has been principal.

Miss Lyon declares that much of the success of the school is due to Miss Chen's faithful and untiring work. She has been the means of bringing many of the students to accept Christ and has always been a help to the younger teachers.

During the trouble of March, 1927, Miss Chen risked her life to protect the missionaries who were in the compound and help save the school property and some of the deeds and mission records and furniture in the mission house across the street from the school.

Miss Chen has been a member of the Administration Committee of the China Mission for a number of years, a member of the Board of Control of Ginling College, member of the Board of the Bible Teachers Training School, and on other important committees.

After more than twenty-four years of hard work in the school the school board and Administration Committee felt that she deserved a rest, which Miss Chen chooses to take in studying in the School of Religious Education at Hartford, Connecticut, to further fit her for this most important work of training the girlhood of China.

Working With Young People

THERE is a splendid attitude on the part of the people of this province toward all our missionary work. I have been pastor at the student church for several months and have found much interest among the students in the Christian message. We have Bible classes for high school students, every day, with about forty in attendance. Often at the Sunday services we have the house full of students from the various schools in the city. It is quite inspiring to speak to an audience composed entirely of high school students.

We have just experienced quite remarkable results from a series of five addresses by W. H. Fonger, our missionary from Vigan. Mr. Fonger was here teaching at the annual institute held for pastors and Bible women. We asked him to speak to students each afternoon. During the week about thirty young people accepted Christ. These were nearly all young men—high school students—many of them from the senior classes and from good homes. During the previous week five other young people had come forward. Mr. Fonger is the right man in the right job out here.

These evangelistic meetings were a splendid example of the right kind of evangelistic preaching. It was a fine object lesson, as all the preachers and Bible women from the northern provinces were in attendance. It truly opened the eyes of these pastors to see as many as ten young men come forward from among the students to take their stand for Christ during one service. People in all lands are inclined to think that their older student groups are hard to win for Christ. With preaching that appeals to their intelligence there is no better group to work with than the more independent thinkers among the students. They are always open to truth, and it is the truth of Christ that wins them. With the fine Christian young men and young women among the students, and with a good program of activities, the student church will be a powerful influence in winning the whole province to Christ. Here are gathered young people from all the better class homes in the province.

We have just organized a group of students to preach for some of the nearby churches which do not have pastors. Four young men are going out for the first time next Sunday. These young men are giving their services free as we pay only their traveling expenses. Some of them have good material for future ministers. In this way the Bible Chair serves to recruit a good type of young men for the ministry. The churches throughout the province are not yet able to support their pastors, but if we can help them win a large number of their young people for Christ, the time will come when they will be able to do so. I have never seen the Lord's money spent to better advantage than is now being done in the evangelization of this province. Numerous infant churches, with occasional conferences, institutes and evangelistic services are being developed. O. J. GOULTER.

Laoag, Philippine Islands.

The Girls Are Coming Too—In Paraguay

By LILLIAN L. BINNS

HOW is it that a phrase strikes suddenly and lingers in the memory! The other day I was turning the ages of WORLD CALL and the heading of Mr. McWilliams' article on the boys truck and my heart sang in answer, "The irls are coming, too." So while I should ave been catching up with my lagging orrespondence, I have been lazily looking hrough old rolls. The tendency to look ack and check up a bit is naturally strong s this fifth year comes to a close. It is ve years today since the Voltaire took e into Buenos Aires as a missionary.

There are just four of the girls who ere here that year still in school and ut four have graduated with us, for up this year the girls have been much in he minority. This year fifty-two of our 40 students are girls and twelve of them ave been with us over two years. Counting three of our kindergartners nineteen ore are here for the second time. And ou should see the 5th grade—they are ig girls, and the secondary is half girls. or the first time we see a group of young omen in our school who should be carrying our ideals into homes of their own efore many years are past. The present x-alumni association hardly takes account f its girls, but the present student association has half its elected inner council mong them and while they are exceedngly silent in the deliberations, surely hey are learning. Many think that freeom and self-reliance will come here more uickly than in other Latin lands and urely we have met a hearty response. ust why this year should see the rather isproportionate increase is our speculaion. Perhaps it is that many families ent girls into the city during the war care. Perhaps it is that even conservaive homes have felt the dawning conciousness and need for education of omen and have chosen our school as the etter vehicle. Let us hope that this is and may we be ready to use to the ullest and wisest the opportunity which s ours with them.

Here are four from one family. First here was an elder brother who has gradated and is now in commercial school. hen the two older girls who have been ith us for four years now. Angela the ldest is one of the fairest-spirited chilren I have seen on a playground, and rma flashes a laughing spirit through the ames. Agar became overly enthusiastic n her practise for our exhibition of jumpng and fell in the yard at home one day reaking her arm. But Adela is up and t the jumping standards ere school opens or the day. They have an ability to stick t the job which augurs well for their uture loyalty to standards implanted now.

Here is Asteria. She is in the last ear—the second of high school and this s her fourth year with us. She came late ne spring—a sad unresponsive child in black garb. Today she is one of our stand-bys and all through the grades are friends and members of the family. Her father boasts that he has brought at least six students to us. Lucia, the youngest, is in kindergarten.

And here is Carola. An older brother finished long ago but the four younger are with us. Carola crossed the bar at 120 centimeters and is the dependable defense in the second year team. Luisa, just as tall, but fourteen instead of seventeen years old, likes music and song, while Elvirita in the third grade carries off honors among the younger jumpers and keeps a running fire of amusing remarks in the game times. They have learned especially to keep their tempers and to report fairly on the points won.

You must excuse me if I tell of the girls from the playground side. It is there and in gym class that I am with them. This year I do not have the table contact of other years and do not have so many chances to hear about their thoughts and activities outside of school. There are ten with Miss Orvis in the dormitory and five or six more who are half-time boarders. They form a dormitory nucleus. But I have not been telling of them but of the day students who after all seem to stick to us through a longer span of years. With Mary A. Lyons Hall completed—and how I hope I may see it done before I board the boat toward home—more and more work should be done from there, and our girls' program should take new life and wider range. They are here and they are coming. May we measure up to the challenge of leadership and friendship which they bring.

Eating Around the World

The African table as it appeared at the banquet in Kendallville

THE woman's missionary society, Kendallville, Indiana, assisted by the Guild and Triangle Club, observed Woman's Day, November 17, with A. F. Hensey, formerly of Africa, as special speaker.

On Monday night following, a banquet was held, with 150 guests seated at ten tables which were decorated to represent the countries in which our people are doing missionary work. China had hand-painted Chinese linens; Mexico, products—coffee and relics; South America, colors blue and white, and flags; Tibet, views of the country and pictures, with Dr. Shelton's given the place of honor; Philippines, village scene and handwork; Japan, cherry blossoms; Africa, jungle scene; India, animals and vegetation; Porto Rico, educational buildings; Jamaica, centerpiece a Bible on which was placed a globe, with ribbons extended from it to various points where were flags of the nations. Music and another address by Mr. Hensey were pleasing features of the occasion.

LENA KAISER.

A Way to Financial Freedom

The Layman Company's pamphlet, "Winning Financial Freedom" has proved so popular and effective that once more we offer it to any pastor without charge. On request we will send, postage paid, enough copies to supply all the lay officials of his church.

The pamphlet describes a simple method by which the pastor may carry on, quietly and steadily, the education of his people in the principles of Christian giving, without interfering with his other work, and at a cost purely nominal.

The Layman Company is a non-profit, interdenominational Christian agency which puts its resources at the service of all the churches.

When you write please mention WORLD CALL and give your church affiliation.

The Layman Company,
730 Rush St., Chicago.

Being the Tale of an Auto

Letter from Ira D. Crewdson on the way back to Japan for the second term

On Board S. S. Shinyo Maru
November 4, 1929
San Francisco to Yokohama

DEAR FRIENDS:—

Nothing short of a shipwreck at sea or an earthquake the day we land at Yokohama will prevent us from using the automobile which the people of Nebraska have given us for use in our evangelistic work among the villages in the Fukushima district where we are to be located this term of seven years in Japan. When we learned that we were to be located in the country district we thought how helpful it would be to have an automobile. Fortunately for us, we put our thoughts on paper and before we realized it a letter came saying that the folks in Nebraska wanted to buy the car for us and have it ready when we sailed. The dream that was once ours now became that of a small group of women who expected to see their dream come true by getting eight hundred people to contribute one dollar each to be used in buying a car. Thus the "Crewdson Car Crusade" was launched by the ladies who serve so faithfully as officers of the Nebraska Woman's Christian Missionary Society.

Our delayed sailing made it possible for me to accompany Mary E. White in visiting a number of the churches in southeastern Nebraska. It was a fine privilege to meet with so many of our church people, share some of our missionary experiences, and become personally acquainted with a large number. In the short time at our disposal and the comparatively small number of people we were able to see, one-half of the money needed for the auto was secured in cash. If we were to take the car with us it meant that we must drive it to San Francisco in time for our sailing October 23.

The automobile which we are taking back to Japan with us is not the most valuable possession we have as the result of having met so many of you. It will be a wonderful help, of course, in getting to the villages and it would be hard to estimate its value. But our real treasure lies in that little five-cent notebook which has the names of so many who have taken shares in not only the buying of an evangelistic automobile, but in personal interest in the work we are trying to do. I hope that none of you will think that your responsibility has ended with the paying of one dollar or more, for we will need your prayers as never before with this new instrument of service which you have provided placed at our disposal. Miss White has promised to send us the names, as far as is possible, of all who take shares in the "Dendo Jidosha" (evangelistic automobile). I wish that we might have time to write to each of you and claim you as a personal friend. The latter we can do but we can only write to most of you in groups and through the *Nebraska Tidings*, WORLD CALL, etc.

The automobile was purchased in Lincoln on Saturday afternoon, Sept. 28. The Lincoln pastors participated in a dedicatory service for it the following Sunday afternoon on Cotner College campus. One hundred or more people were present and formed a circle around the car while the dedicatory prayer was offered. It was an impressive service and will long be remembered. The following week our family, which had been scattered for three months, collected in Nebraska, and began our trip to San Francisco in the new auto. We found pleasant weather and good driving, with a few exceptions, and saw all the mountains we needed for a while. A week in San Francisco for shopping and repacking made us ready for the sea journey. The auto helped very much that last week. The morning of sailing we all piled into it with our baggage and drove to the pier. About thirty minutes later we saw it hoisted on deck of the ship and lowered into the hold. These three weeks at sea will give both auto and us the rest we need to be ready to ride when the actual work begins.

Our regrets at being separated from you are exceeded only by our eagerness to be back to friends in Japan and at work again with the folks already there carrying on. We shall be praying for you and the memories we carry in our hearts are a precious contribution to our common task in building the Kingdom.

In Christ's service in Japan,
IRA D. CREWDSON AND FAMILY.

Keepers of the Flame

By CYNTHIA PEARL MAUS

Pioneer Young People's Superintendent United Christian Missionary Society

THE new year 1930 will soon be here. It marks the nineteen hundredth anniversary of Pentecost, the coming of the Holy Spirit, which gave to the Apostles and disciples of the early church their power and zeal.

The first Sunday in February, 1930, is Young People's or Christian Endeavor Day. On that first Sunday in February young people's groups, the world around, are expected to present to the entire church in some sort of special day program, drama or pageant, youth's challenge to the local church to join with them in a representative offering for world-wide missions.

This year we offer for presentation by the young people of the Disciples of Christ, a twentieth century Pentecostal pageant "Keepers of the Flame" by Mrs. Eva R. Baird, formerly a missionary in China, and now living in Lowell, Washington.

This Pentecostal pageant brings very vividly to the mind and heart of youth the story of the church. Only through sacrifice and service has the light which is in Christ Jesus been kept burning through the ages. The fire that lighted Pentecost has never gone out. The brightness with which it blazes in our day, however, depends upon how the ordinary Christians of today live. Young people may not stand as Luther did, or as Saint Augustine, but they can support an orphan child in India, who may grow up to be a hero of the faith or they may support a native evangelist in India, China or the Philippines; or a Bible woman in China, and thereby become heroic "Keepers of the Flame." It seems to me it ought to give young people's groups an unusual joy to support one of these Bible women in China. Would you not like to support such a one as that faithful woman at South Gate, who in the stress of the recent war was urged to flee and answered, "Has God gone? So long as God stays I have nothing to fear." Heroic "Keepers of the Flame" these Chinese Christians have shown themselves to be during the recent revolution.

This pageant can be presented in any church auditorium without any special stage settings or scenery other than that which can be easily devised by the young people themselves. We suggest that it be presented on Sunday evening, February 2, in the auditorium at the regular evening service of the church; and that the pastor, young people and leaders of young people, all cooperate in making this a great Youth Night. Copies of this pageant are furnished on request by the United Christian Missionary Society, Missions Building, Indianapolis, Indiana.

EDUCATION DAY

Third Sunday in January

(JANUARY 19)

Put on a Program in Bible School

Preach a sermon on Christian Education

Place this holy cause on the people's hearts

Provide an adequate place for it in the budget

Push an offering for this worthy work and forward it to the Board of Education, 309 Chamber of Commerce Building, Indianapolis, Indiana

1100 Years of Missionary Activity

Members of missionary society, Newton, Kansas, who have belonged twenty-five years or more

THE October meeting of the missionary society of First Christian Church, Newton, Kansas, took the rm of an "Honor Banquet," honoring e members of the missionary society who ve been members of the woman's so- ety, either in Newton or elsewhere, for a riod of twenty-five years or over. The sement of the church was well filled, bles were set, and the honored guests re seated at a long table arranged in e center of the group. At each nored guest place there was a suit- le souvenir. Songs were sung, past experiences were told and special music rendered. Members present represented 1100 years of missionary service, because we had everyone sign her name and give the number of years she had been a member of the woman's missionary society, and the state in which she united, and these were Kansas, Colorado, Alabama, Ohio, Iowa, Missouri.

This society has supported Mrs. Hattie Menzies in India for nearly a quarter of a century.

HAROLD E. DICKINS.

Newton, Kansas.

Latest Word on the China Famine

ON THE conflicting views concerning the famine situation in China a fresh ray of light fell in a cablegram to the International Missionary Council, New York, from the National Christian Council of China, Shanghai, under date of November 25. The cablegram carries the following up-to-the-minute information:

> "National Christian Council of China is convinced famine conditions are severe and supports the reply of China International Famine Relief Commission to the American Red Cross, especially in the matter of relief needs. We urge an appeal for additional funds and recommend that China International Famine Relief Commission administer, conditioned on their immediate use for winter and spring, and have so informed them."

The National Christian Council of China, from whose office the message comes, is the cooperative agency of practically the entire Christian movement in China.

A BOOK OFTEN PREDICTED BUT NEVER BEFORE PRODUCED

See Page 61

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Teachers Quarterlies, giving very full directions for the teacher but based upon the pupils' own study and investigation. The first quarter on "Our Bible," the second and third on "Jesus the Courageous." The first year ready this year, the others to follow immediately.

The Pupils Book, much enlarged, with valuable illustrations, careful directions for study and handwork, and additional stories for enrichment. Maps and other material will be provided when needed.

CHRISTIAN BOARD OF PUBLICATION

St. Louis Missouri

The Christian College Vindicated

(*Continued from page* 18.)

ety on the other. The Christian college is founded and inspired by the spirit of Him who said, "To this end am I come into the world, that I may bear witness unto the truth." Jesus lived and died in the interest of saving knowledge and truth. He personified it, he incarnated it. How then could a truly Christian college carry on the process of education in an impersonal spirit, disregarding its effect upon human life?

The church college has therefore for a long time been doing what the state university is just now attempting. It might be well to suggest the thought that it will always be in a position to do it better than a state-controlled institution. Our American doctrine of the separation of church and state need not embarrass the Christian college. Neither is it under the necessity of pleasing all the variant opinions which are embodied in our sectarian life. It need not water down its truth to such thinness that it loses its emotional and dynamic Christian quality.

In the matter of faculty the Christian college chooses its instructors with more than scholastic qualifications in mind. Character and social outlook have weighed as heavily as scholarship in considering a prospective professor. Other things being equal, the man who is a professing Christian and active church member is preferred over any other. In justice and fairness it must be said that occasionally one finds presidents and deans of state universities who select their faculties with these same qualifications in mind, but the practice is by no means as prevalent as in the case of the church college.

We have seen how the secular institutions are to a greater extent than ever before taking the personal and human element into consideration in the scheme of higher education. As a means of realizing this ideal some of the largest universities, such as Wisconsin, Michigan, and Harvard, are splitting the freshman classes into small groups. These groups are housed in separate dormitories, or colleges, and thus come into close personal contact with their respective faculties. This plan seems to be gaining in popularity and may become a settled policy of large universities.

If, as seems reasonable, such an arrangement is desirable, then again we find the so-called pace setters of education appropriating a long-standing excellency of the smaller college. Church colleges have always insisted that their smaller size gave a valuable opportunity for close touch both as among students and also as between students and faculty. The large institutions are now admitting the merit of this condition and are incorporating it into their systems.

Recently the University of Minnesota cooperated in calling together a great council of all religious workers in the state. This act is significant as revealing a sense of the need of religious s in all education, secular as well as Chr

Every right-minded member of c churches must rejoice in this tendenc He will applaud and support the mov ment which endeavors to bring educati and religion closer together. At the sar time he will recognize that Christian ed cation was there first. The very obje tives which state education is seeking realize have long been matters of fact the Christian college.

Since this is true may we go still step farther and suggest that the inst tutions of the church are better equippe to realize these goals in their complet ness than any other agency. Professo Betts says that teaching is causing person to know, to be and to do. Suc a process involves emotions, ideals an motivation, and what program is so we adapted to effect these changes as on which radiates about the Great Teacher The impressive list of full-time Christia workers who have cut the traditional iv chain in Christian colleges and then gon to all parts of the earth, furnishes proo sufficient of the motivating power of thes institutions. Even the smallest church college can boast a roster of religious an humanitarian workers far beyond a secu lar university many times its size.

The church college is by no means edu cationally passé. Still the dirge! We have here no expiring centenarian, bu manhood in its prime, due for a fruitfu period of activity. It is financially poor that is true, but Christian people can remedy that defect.

Church colleges, with few exceptions, cannot hope ever to duplicate the most expensive features of state education. They cannot go in for graduate courses or the costly professional lines, such as medicine and engineering. But they can give the student a liberal or scientific undergraduate education which today is required as a preliminary to advanced professional training. They can furnish such culture just as effectively as any school, and can accompany it with all the desirable qualities we have enumerated.

Five-Year Religious Campaign

AN INTENSIVE five-year program of religious education for children of the city, planned by the Federation of Churches for Greater New York, has been officially started.

The development of an endowment of at least $1,000,000, which will be used to aid local churches in obtaining trained directors of religious education, was called for in the report of a special committee appointed to consider the plan, presented by William Sloane Coffin. The Board of Week-day Religious Education will approach "persons interested in the cause of Christian education" for contributions to this endowment.

The comprehensive program outlined by the board includes active aid to be given to neighborhood churches to operate more

nified systems of weekly, Sunday and acation schools.

Presenting his report upon conditions isting in this city, Dr. Coffin said that early 700,000 children received no sysmatic religious instruction. The purose of the five-year plan, he said, was to restore religion to its rightful place in ie total educational scheme of the child, set religious education on the same lane of efficiency as the public school, nd to obtain a regular, full-time, trained eaching staff, who will receive a remueration comparable to that received in eneral education."

The Protestant Teachers' Association ill cooperate with the board in working it the plan, particularly in the endeavor recruit a full staff of competent inructors, who will be chosen, Dr. Coffin aid, "on the basis of their consecration nd technical preparation for the task." —*N. Y. Herald-Tribune.*

China On the Move

THAT China is no longer a "sleeping giant" is evident from the reports of ghting in four or more sections of that reat country. May we not conclude that is is an exaggerated case of growing ains which will lead eventually to a better nd brighter day. Almost every day we re amazed by the rapidity with which hina is adopting modern inventions such s the following:

The City of Hutungs (Canton) has been quipped with an entirely new telephone lant. Automatic phones are now in genral use and exchange buildings have been rected in various parts of the city. nderground, as well as aerial cable netorks, have been laid down and the entire stem is now under operation.

The entire installation was put into orking order fifteen months after the ork was started. The whole project was stalled by Chinese workmen, largely nder the direction of Chinese engineers.

The municipality of Canton has also inalled a radio broadcasting station, inuding two 140 ft. Milliken ground owers; is building a modern filtration lant with a daily capacity of ten million allons. This will do away, in this section f China at least, with the old cry of Boy—chow water?"

Firecrackers for Heroes

Explosions of millions of firecrackers elcomed the arrival of the Chinese Lindergh by air, in larger centers such as Hankow and Nanking, instead of the nowstroms of ticker tape and torn ewspapers with which New York welomes its heroes.

Wei-chang, a young major-general and irector of aeronautics at Canton, is the ational flying champion of China. argely as a result of his activities, China now possessed of three aeroplane facories. One of these is in Canton, another in Shanghai and the third at Pagoda nchorage, Fukien. In these plants are anufactured parts, wings and bodies of lanes, in fact all of the craft except the nported engines.

China is rapidly becoming air-minded. An aviation center and school for Chinese pilots is being opened at Amoy. Another school is being established at Fukien under financial assistance from wealthy Chinese in that vicinity and from American interests in Manila and Detroit, Michigan. This latter school has already purchased five Curtiss 150 H.P. biplanes.

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An Appreciation

WE OF Central Christian Church in Texarkana, Arkansas, had the rare privilege of having our own living link, Evariste Hebert (pronounced Abare) of Jennings, Louisiana, fill our pulpit both morning and evening of December 1, and also to furnish our program at the regular meeting of our missionary society on Monday afternoon.

Our pastor, Raymond Brunk, was happy to introduce him also to the Ministerial Alliance of the city on Monday morning, where he was accorded an enthusiastic and sympathetic hearing by the ministers of all denominations.

Mr. Hebert has been our living link since 1917, among the French Catholics in Louisiana, and was the first convert to the Christian church from a community of 350,000 French people, ninety per cent of whom cannot read or write or speak the English language. As a result of these twelve years he has forty-four preaching points and fifteen well organized churches.

He is an inspiration to all who hear him; a zealous and tireless worker, full of the Spirit and thoroughly consecrated and happy in his work. To hear him tell of his own conversion and that of many whom he has been instrumental in bringing into the kingdom, sounds like Pentecostal times.

LILY LANE.

Texarkana, Arkansas.

To Tour Japan In Native Style

EVEN although they may not make the full pilgrimage of the eighty-nine Sacred Places of Kyushu, a party of Americans is to visit Japan this coming spring with the expressed intention of living in Japanese style.

The leader of the expedition is Dr. Frederick Starr, famous as a traveler, anthropologist, lecturer and writer, who has been decorated by seven different countries—France, Holland, Congo Free State, Liberia, Italy, Belgium and Japan. Dr. Starr's party will leave Seattle on the S.S. "President Lincoln" March 22. The general itinerary in Japan will be Tokyo, Nikko, Kamakura, Enoshima, Miyanoshita, Kyoto, Nara, Kobe, Miyajima and Unzen.

Night lay-overs will be about equally divided between the highest class western style hotels and superior native hostelries. Out-of-the-way temples and strange shrines, the Japanese bath, a real "tea ceremony," and many other novelties usually omitted by the casual tourist to Japan will come in for the closest possible observation by Dr. Starr and his companions. Delightful Japan, ancient and modern, weirdly complex, inexplicably artistic, will be unrolled before them like a picture from the brush of some old master.

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Some sixty thousand students have left their home lands to study abroad, about half of them being found in the student centers of Paris, London, New York, Berlin, Vienna, Prague, Dantzig, Liege, Grenoble, Graz, Munich and Tokyo. In the United States alone last year the foreign students numbered 9,113 and were enrolled in 428 colleges and universities. The greatest hope the world has for international peace and understanding is in the coming and going of these young people in obtaining an education in other lands.

Echoes from Everywhere

(*Continued from page 51.*)

Black has been doing half-time work in this field. While it is a handicap to have only half-time work, Miss Black has been handling the details of the field very efficiently. Charles G. Aldrich writes, "We have been doing some things that we are proud of and some things that will tell for the eternal good of the young people in these districts. All our activities are at high tide. We are proud of our work. I only wish that you might know the work we do each week."

Progress in The Church

We have really taken some forward steps this year. One of the most outstanding, at least in the evangelistic line, is that the church in Kulpahar has chosen as its pastor one of our former evangelists, Bhaiya Lal, and he has worked very acceptably for almost a year now. Another standard the church has reached is that it is not accepting a grant from the Mission this year and I feel sure will close the year with the budget paid up.

About a year and a half ago the church bought an Indian house in the heart of the village, just two doors from the dispensary where Dr. Longdon was doing her village work. In this house the pastor now lives and we are fitting up a community room with library and reading room facilities. This is work that the church itself has undertaken.

ANNA B. COWDREY.

Kulpahar, India.

Japanese Celebrate

During the month of November, the Japanese people of the United States have been having a special celebration of the 50th anniversary of Japanese Christian work in the United States. Our churches at San Bernardino and Los Angeles both observed this occasion with special meetings for adults and young people. Much interest was shown in them and several baptisms resulted.

We Know Not the Times Nor the Seasons

Our field out here in India is often spoken of as one of the most backward. In thinking about Mahoba and our section generally, I had just said to a friend that in my own lifetime I expected to see but few, probably two or three sincere conversions from Hinduism or Mohammedanism, in this area. Then as I turned from my fellow worker, behold the field (yours and mine) white unto harvest! A fine young man about eighteen years old tells me he would like to become a Christian.

Although only one, let us rejoice and pray that this shall be in truth one real convert. While we would be just as glad to report a thousand, we could probably rejoice no more than for one, for there shall be rejoicing in Heaven, too, over one. And with two or three Indians kneeling together in prayer, He will be in their midst.

Besides we have the harvest of our Christian homes. This harvest of five young people baptized this summer is just as white and many mean infinitely more to the kingdom than the other.

We have an adequate church building here in Mahoba, and we have a little church community, may God grant the increase!

Cholera is still lingering in this section. There have been many deaths, including a middle-aged man and a small boy from our Christian community. We are trusting that it is about over for this year.

CARL W. VISSERING.

Mahoba, India.

Birthday and Tea Parties

The day before Thanksgiving the kindergarten children of the Japanese Christian Institute had a lovely party. It was a birthday party, too, for three people whose birthdays come in November. Miss Polly Dye was one of the three and in the center of the tiny candles on the cake there was one big red candle for her. The day before the party the children in Mrs. Vickland's classes made cookies in the shape of horses, rabbits, chickens, with raisins for eyes, and Miss Dye's group made cranberry jelly in little tumblers. Dr. and Mrs. Dye were special guests.

On a recent Sunday a group of young women from one of the American churches had a Japanese tea party in the new building and they brought with them some beautiful shiny pots and kettles for the kitchenette.

LILY SATOW.

Los Angeles, California.

Visitors to the Kotmi Bungalow

The rainy season is on now and we cannot get out to the villages very regularly. However, the villagers come often to us. Hardly a day passes without some call for help or some visitor or inquirer. Sometimes they come to ask the Sahib's help against some cruel money-lender who is crushing them with his demands of interest at from seventy-five per cent to one hundred per cent rate.

One day I heard a lady saying salaam, so I went out on the verandah and there stood a lady with a basket of rice in

Receipts for Five Months Ending November 30, 1929

United Christian Missionary Society

	General Fund	Increase	Special Fund	Increase
Churches	$77,319.09	$4,842.41*	$ 4,892.65	$17,994.30*
Sunday Schools	26,460.46	618.12	291.24	5,456.81*
Christian Endeavor Societies	1,509.14	452.51*		26.77*
Missionary Organizations	98,633.78	424.69	943.29	3,397.84*
Individuals	11,411.25	352.13*	14,564.43	6,909.78
Bequests	3,556.16	2,689.37*	1,295.04	4,892.46*
Interest (U. C. M. S)	36,630.98	4,107.48		1,453.31*
Interest (Old Societies)	12,606.16	4,399.95		
Receipts from Old Societies	10,000.00	2,550.00*	22,000.40	20,550.40
Home Missionary Institutions	27,227.68	3,329.44	1.00	1.00
Benevolent Institutions	31,145.62	2,928.38	778.70	1,040.71*
Annuities			23,652.63	40,555.99*
WORLD CALL Subscriptions and Advertising	21,501.52	667.28		
King's Builders	1,359.12	115.79*		
Literature	22,852.52	2,125.34		
Miscellaneous	16,496.69	5,442.28*	1,563.41	1,930.95*
	$398,710.17	$2,156.19	$69,982.79	$ 9,356.08

Board of Education

Churches	$13,731.71	$1,322.47
Endowment Crusades	748.38	58.10
	$14,480.09	$1,380.57

*Decrease

one hand and a few vegetables in the other. She says, "a gift for the babies." And here is what was back of the gift. Her father was a well-to-do old man in his village. He left all, accepted Christ, came to our Christian village. The family turned against him and he was not permitted to see them for some time. Then gradually the children began to respect him for his Christian character. Now his daughter, seeing the fruits of Christianity, says he has done right and she wants to hear more about his Christ.

MILDRED REYNOLDS.

Kotmi, India.

Plays Successful

Miss Ruth Boll of the Coke Region Mission, serving Allison, Alicia and New Town, reports an average of 118 in the week-day Bible schools held in those three centers during the month of November. She also reports 171 calls made during that month.

Miss Boll presented the WORLD CALL play "Torch of Light" at Allison to a crowded house, and says that she never coached a play or pageant which she felt was more successfully presented.

On Thanksgiving evening in the same place "For All Nations," written by Bessie Pehotsky Erb, was given to a capacity audience—150 to 175—and an offering of $8.00 received.

A service in the afternoon at New Town arranged by members of the Mothers' Club and children of the week-day Bible school, resulted in an offering of $6.04, following the careful saving for a definite purpose on the part of the children.

Embroidery and Character Building

Here in Madras where I am spending a week-end there is a very beautiful display room for all sorts of arts and crafts of India. This place is known as the Victoria Technical Institute and its architecture is both imposing and distinctly Indian and is a lovely place in which to see the different types of work done in India. I was invited by the honorary secretary of this institution to put our embroidery and needlework on display and sale here. Of course I was very happy to do so, because it gives me a market in a large city and advertises as nothing else could possibly do.

I think the needlework department at Kulpahar, outside of making pretty things, has really been a force in developing sturdy character in our girls. It certainly has developed a conscience that has impelled every girl so employed to give regularly and proportionately to the church.

ANNA B. COWDREY.

Kulpahar, India.

A Modern "Acts Of Apostles"

What minister in America would not be thrilled to be a participant in such an ingathering as this?

"I am just back from the Boange zone, and I am glad to be home again. Our itinerary was as follows:

September 11, Iyanga, baptized	100
September 12, Nkuse, baptized	58
September 15, Mpombo, baptized	63
September 22, Mpombo, baptized	33
September 24, Mbilankamba, baptized	48
September 29, Bokala, baptized	141

"This is a total of 443, 100 of whom were in the Mbole zone. During our June itinerary in Boange we baptized 158, making a total of 501.

"For the current year we have baptized 928, and since our arrival in Monieka in October, 1928, a total of 1219. We have just been invited back to Iyanga, where we are told many are awaiting baptism."

CHARLES P. HEDGES.

Monieka, Africa.

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The Last Page

Happy New Year!

A BANK prints on its salary receipts a legend something like this: "Your salary is your personal business—a confidential matter—and should not be disclosed to anybody else." One of the boys, in signing the receipt added, "I won't mention it to anybody. I am just as much ashamed of it as you are."

"You've the nerve of a brass monkey," the Friendly Critic informed us as he read the above story. "What's the idea in joking about salaries now—with the cuts?"

"Why not? The cut's all right with us, we're all wealthy men," we replied as we slid our frayed cuff further into our sleeve. "And besides, the generous contributor who sent us that story is going to expect to see it on the Last Page. We owe it to him."

The Friendly Critic sank weakly into a chair. "Don't tell me you're actually getting conscientious," he cried. "Is this one of your New Year's Resolutions I've innocently stumbled across? Little does the public dream you've got a tender heart. It'll revolutionize your magazine for the word to get out that you have a conscience!"

Oh, Spirit of Missions, help us to keep our hands off that man!

Speaking again boldly of salaries, have you heard the one about the little boy's aunt who asked him, "Will you let me kiss you if I give you a penny?" "A penny," he indignantly exclaimed. "Why I get more than that for taking castor oil!"

Here's one way to take an inventory of yourself on Wednesday morning, January 1, 1930:

If you never play games for the fun of playing—your youthful spirit is dead.

If you don't take time occasionally to enjoy a beautiful picture, an inspiring sunset, noble music—you're dead to art.

If you have only business dealings with the people you meet—you're dead to fellowship and friendship.

If you can't tell the difference between the fragrance of an orange grove and a smoking car—your sense of smell is dead.

If you never vote unless you are dragged to the polls—your sense of patriotism is dead.

If you never pray except when in trouble—your religion is dying.

If you don't breathe deeply and assimilate your meals properly—your body is dying.

A teacher asked one of her pupils to write a brief story about the rain. After much thought the boy produced the following: "What does the rain say to the dust? 'I'm on to you and your name is mud.'"

"The same to you" murmured young Harriet Mae Slater as she dozed off while picking out her future Alma Mater in the last January number of "World Call." The young lady is the daughter of Mr. and Mrs. Roland Slater of Nanking, China

"Mayn't I be a preacher when I grow up?" asked the small boy.

"Of course you may, my pet, if you want to," his mother replied.

"Yes, I do. I s'pose I've got to go to church all my life, anyway, and it's a good deal harder to sit still than to stand up and holler."—*Boyland.*

"One of them city fellers," said Uncle Josh, "tried to sell me the Woolworth building in Noo Yawk. I sez, 'All right, young man, wrap 'er up.'"

People often ask us the purpose of the Last Page. Our answer is best illustrated in the following story:

A little girl was crying. Her mother, to distract her thoughts, called:

"Oh, come here, darling—come here and look at the airplane."

The little girl ran to the window and stared up at the airplane till it disappeared. Then she got out her little wet handkerchief again.

"Mama, what was I crying about?" she asked.

Remarks Worth Repeating

"Absurdities are the only agreeable and beautiful things, the only things which give grace to life and keep us from being bored to death."

Mrs. Ada L. Peter of Quincy, Illinois, writes us:

Here's my $1.50 for WORLD CALL for 1930. Couldn't keep house without it, as I always

Read it from "kiver to kiver,"
And I read the "kiver," too.
But I always read the "Last Page" first,
And take off my hat to you.

No matter how cross I am—
How disgruntled I may be
I always read the "Last Page" first
Cause it suits me to a "T."

A telephone operator was at one end of the wire and a little girl, who had answered her ring, at the other end. The operator, obeying one of the company's rules, was trying to get the child to call an older person. She began according to the rule by asking, "Is your mamma there?"

"No."

"Is your big sister there?"

"No. There's no one here but grandma and me and the cat. Grandma can't hear and the cat can't talk."

A certain Missouri editor refuses to publish obituary notices of people who, while living, failed to subscribe to his newspaper, and gives this pointed reason: "People who do not take the paper are dead anyway, and their passing away has no news value."

There are still some people in the world who have more ability than ambition. To those few we move that the following poem be dedicated:

The garden beds I wandered by
One bright and cheerful morn,
When I found a new-fledged butterfly,
A-sitting on a thorn,
A black and crimson butterfly
All doleful and forlorn.

I thought that life could have no sting
To infant butterflies,
So I gazed on this unhappy thing
With wonder and surprise,
While sadly with his waving wing
He wiped his weeping eyes.

Said I, "What can the matter be?
Why weepest so sore?
With garden fair and sunlight free
And flowers in goodly store?"
But he only turned away from me
And burst into a roar.

Cried he, "My legs are thin and few
Where once I had a swarm!
Soft fuzzy fur—a joy to view—
Once kept my body warm,
Before these flappy wing-things grew,
To hamper and deform."

At that outrageous bug I shot
The fury of mine eye;
Said I, in scorn all burning hot,
In rage and anger high,
"You ignominious idiot!
Those wings were made to fly!"

"I do not want to be a fly!
I only want to squirm!"
And he dropped his wings dejectedly
And still his voice was firm:
"I do not want to be a fly!
I want to be a worm!"

—*Charlotte Perkins Gilman.*